

The Living Church

September 14, 1952 Price 15 Cents



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Sunday

DEAN SPROUSE: Without him the House felt strangely leaderless [see pages 6, 7, and 23].

Weekly Record of the News, the Work,
the Thought of the Episcopal Church

Church's Program

Morehouse - Gorham AUTHORS



Edna Eastwood

EDNA EASTWOOD resides in Auburn, N.Y. She was born in England and has served the Episcopal Church in the U.S. as a national church worker and has considerable experience in Christian Education. We are pleased to announce the publication of *LET'S EXPLORE WORSHIP* (\$2.50) a compilation of activity worship material created by the pupils for use in Church Schools, large and small.



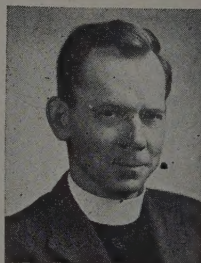
Carroll E. Simcox

THE REV. LAWRENCE W. PEARSON is Canon to the Ordinary, Diocese of Olympia, Seattle, Washington. He was born in Philipsburg, Pa. and received his education at Hobart College, Oxford University, University of Michigan and Berkeley Divinity School. *THE CARILLON* (\$2.00) is the title of Canon Pearson's new book. It is a gift book on the theme 'what a joyful and pleasant thing it is to be a Christian.'



Lawrence W. Pearson

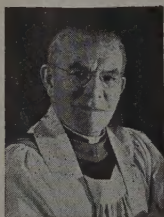
THE VERY REV. FRANK DEAN GIFFORD is dean of the Philadelphia Divinity School and he has been very successful in making sermons that can be used by lay readers and the clergy of the Church. *SIGNPOSTS ON THE KING'S HIGHWAY* (\$2.50) is the third in a series of 'King's Highway' sermons. In this latest collection there are 32 sermons.



Charles W. Lowry

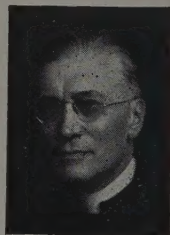
THE REV. ERIC MONTIZAMBERT is a Canon at Grace Cathedral, San Francisco, California. He was born and educated in Canada and has written three books that have achieved wide circulation. His latest is, *THIS WE BELIEVE* (\$2.00). It is a defense of basic Christianity (not Churchmanship) against attacks of modern scepticism and secularist indifference.

THE REV. CARROLL E. SIMCOX is Rector of Zion Church, Manchester Center, Vermont. Dr. Simcox was born in Lisbon, North Dakota and received his education at the University of North Dakota, University of Illinois and the Oberlin Graduate School of Theology. *LIVING THE CREED* (\$2.75) *A Study of the Apostle's Creed* and *LIVING THE LORD'S PRAYER* (\$1.75) have established the author as a devotional writer of the highest rank. In January we plan to publish Dr. Simcox's new work *LIVING THE TEN COMMANDMENTS*.



Frank Dean Gifford

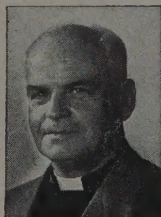
THE REV. CHARLES W. LOWRY is Rector of All Saints' Church, Chevy Chase, Md. and we are particularly proud to announce the second printing of his *COMMUNISM And CHRIST* (\$2.50). This book has exceeded all expectations and has been praised on all sides—from Billy Graham to Bishop Fulton J. Sheen. It was mentioned in an editorial in *LIFE* magazine and brought the author radio and television appearances.



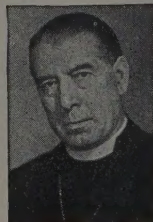
Don Frank Fenn

THE REV. DON FRANK FENN is Rector of St. Michael and All Angels' Church, Baltimore, Md. and he has written a book that is as useful to a clergyman as is a dictionary. *PARISH ADMINISTRATION* (\$4.00) is divided into three parts: *A Priest's Own Work*, *Organizations and Finance*, and *The Church School*. It treats all phases of parish life and may be used with profit by lay workers as well as the clergy.

THE RT. REV. J. W. C. WAND, Bishop of London, is the author of *THE CHURCH—ITS NATURE, STRUCTURE and FUNCTION* (\$2.15): We like what Dean Kelley said in a recent review of this book: "This is a useful book for Confirmation classes of adults, for youth discussion and study groups, and for the parish library."



Eric Montizambert



J. W. C. Wand

(Note: Use Order Blank on page 26)

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Accent on Liturgy

THESE persons, being Christians, have held an assembly for the Eucharist, contrary to the dict of the emperors Diocletian and Maximian. . . ."

With the vivid description of the trial of some early Christians—for whom the Eucharist was a necessity, but one that brought constant danger of arrest by the state—the fourth volume in the National Council's Church's Teaching series gets off to a brisk start.

Written by the Rev. Massey H. Shepherd, Jr., and published under the title *The Worship of the Church*, the volume is a dynamic presentation of the Book of Common Prayer as the Church's manual of corporate worship (Seabury Press. Pp. 6. Cloth \$2.50; paper, \$1.50).

The book is divided into two parts. Part I prepares the ground by treating in four chapters of the principles of Christian worship. In these are discussed the motives for corporate worship (need, joy, love); the elements of corporate worship (adoration and praise, penitence, revelation, and petition, intercession, and offering); liturgical worship (a particularly fine chapter, showing clearly why this type of worship, by its very nature, demands a degree of formality); and the heritage of our liturgy—a compact summary of the history of Christian worship from its Jewish sources to the present. Part II covers the Prayer Book offices in order.

For this book this editor finds it impossible to have anything but praise. It is one that can be recommended wholeheartedly to bishops, priests, deacons, and lay persons.

The book underscores the centrality of the Eucharist ("a Christian is constituted by the Eucharist, and the Eucharist is a Christian"):

"The ideal schedule of corporate worship in the Church, as laid out in the Prayer Book, is seldom realized in any of our parishes. This would entail Morning and Evening Prayer daily, including Sundays, frequent use of the Litany, and celebration of the Holy Communion, with proper preparation for it, at least every Sunday and holy day, not merely an 'extra' service, but as part of the regular life of the whole parish."

A BOOK designed to teach the Eucharist to Church School pupils from the third grade through the second year of high school," by having them participate in the service before the class sessions, is *Christ With Us*, by T. J. Hingham and E. R. Hardy.

Originally published in 1938, with second edition in 1941, this is now avail-

able in a third edition. Hymn numbers have been conformed to *The Hymnal 1940*, a few misprints corrected, and some further references added. A new set of half-tones at the end—44 of them—shows the action of the Mass from the Preparation to the Last Gospel (Holy Cross Press. Pp. 96. Heavy paper, \$1).

Introducing the Church

ANOTHER booklet issued in a second edition is *The Episcopal Church, A Fellowship*, by Eric Montizambert, with introduction by Bishop Ziegler, retired, of Wyoming (Holy Cross Press. Pp. 79. Paper, 50 cents).

Originally published in 1944, the booklet provides a brief and simple introduction to the Episcopal Church.

Mysticism and Methodism

By the Rev. JOSEPH WITTKOFSKI

AN interesting and worthwhile survey of ascetical and mystical theology by a Methodist minister, Lynn J. Radcliffe, has just been published under the title, *Making Prayer Real* (Abingdon-Cokesbury. Pp. 254. \$3).

Concerning the science of the saints, Mr. Radcliffe's wisdom clearly is not deep, but it is wide and obviously sincere. Since he is writing for people who probably have little knowledge in this field, he appears at times to oversimplify the truths of mystical science.

In his treatment of meditation, the writer's simplified Ignatian method does not seem to do justice to the detailed system of St. Ignatius, but he does handle the more simple Sulpician scheme with greater exactitude.

There is hardly a mention of the sacraments in this book. From the standpoint of orthodox Christian mysticism, this is a grave defect.

The author, by his many references and footnotes, shows that he has deeply felt the impact of current Anglican spirituality. From this point of view, the book is much more Anglican than it is Methodist in outlook. As one reads this writing, he cannot escape the feeling that if Mr. Radcliffe were an Anglican, he would be a spiritual giant of our times.

For the Churchman, *Making Prayer Real* cannot compare with the classics by Evelyn Underhill and F. P. Harton. The present book, however, is written in a popular style by a Protestant minister for Protestant-minded people on a most Catholic subject, and it deserves attention from those who sense the fact that the real unity of Christendom must first spring from oneness in God.

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CHALLENGE IN THE SUN

Premiere at General Convention

Challenge in the Sun tells the story of a young missionary couple in the Missionary District of the Panama Canal Zone, of city slums, tangled green jungle, blazing blue sea, and of the clergy and people in this land of the sun.

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Challenge in the Sun, a twenty-eight-minute sound color motion picture on the work of the Church in Central America, is receiving its first public showing at General Convention in Boston, Mass. Produced by Alan Shilin, its excellent photography is by Toge Fujihira, whose camera follows the missionaries through city streets, down jungle paths, across the ocean. The commentary is excellently handled and the story is interesting and realistic. This film, suitable for any group, may be rented for eight dollars a showing. Prints are available for purchase at two hundred dollars each. Orders should be placed with the

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A Weekly Record of the News, the Work
and the Thought of the Episcopal Church.

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Departments

BOOKS	3	EDITORIAL	22
RANGES	30	FOREIGN	21
CONVENTION ...	7	GENERAL	18
DEATHS	29	LETTERS	5
DIOCESAN	27	SORTS	6

Things to Come

SEPTEMBER						
M	T	W	T	F	S	
1	2	3	4	5	6	
8	9	10	11	12	13	
15	16	17	18	19	20	
22	23	24	25	26	27	
29	30					

OCTOBER						
S	M	T	W	T	F	S
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

September

14th Sunday after Trinity
GFS United Nations Pilgrimage, to 21st.
St. Matthew (15th Sunday after Trinity).
General Cabinet, NCC, New York City.
General Board, NCC, New York City.
Secretarial Conference, United Church Women, NCC, Seabury House, Greenwich, Conn., to 27th.
Board of Managers, Joint Department of American Communities Overseas, NCC, at New York City.
Budget and Finance Committee, Division of Christian Education, NCC, New York City.
16th Sunday after Trinity.
Christian Education Week, to October 5th.
St. Michael and All Angels.
Publication, Revised Standard Version of the Old Testament.

October

17th Sunday after Trinity
18th Sunday after Trinity.
NCC, Church Men's Week, to 19th.
Convention, diocese of Milwaukee, to 14th.
St. Luke.
19th Sunday after Trinity.
Corporate Communion for United Movement of Church's Youth.
20th Sunday after Trinity.
St. Simon and St. Jude.

THE LIVING CHURCH news is gathered by a staff of over 120 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.
Member of the Associated Church Press.

September 14, 1952

LETTERS

Compulsory Retirement

BISHOP DAVIS, in his article [on compulsory retirement of clergy, L. C., June 8th], refers to the economic hardships of retirement, but emphasizes more particularly the psychological and spiritual problems of the men retired, as well as the sinful waste of their ability and experience, unless some program of organized opportunity for their usefulness be made available.

There is still another aspect to this problem—an economic one—which perhaps it might not be inappropriate for a layman to discuss.

In industry of recent years, there has been a marked development of the principle of compulsory retirement, together with pension plans to soften the economic change. Here, there is an army of younger men pressing upward and onward, full of enthusiasm and new ideas.

However logical this may be in industry, the conditions in the Church are quite different. In a report to be made by the Theological Education Commission to the General Convention in Boston this month [L. C., August 3rd], it is stated that there is a present shortage of nearly 700 clergy for positions where salaries are provided. . . . Within three years a shortage of 700 men will be increased to 900.

These shortages are in sight well before the date of operation of the compulsory retirement program. What will they be when the program goes into operation? Here, there is no army of younger men pressing forward to fill the places of the men retired. The exact opposite is the case. When the increase in retirement occurs, the loss in numbers cannot be replaced because there will not be the men available. It is no use to say that 1957 is far enough off, so that the situation will be improved by then, because the report shows the situation is not improving but getting worse.

It is common knowledge that the pensions for our clergy have always been too small. The adjectives used range from "inadequate" to "miserable." The depreciated purchasing power of the dollar is hardly compensated for by the increase in minimum pensions voted at San Francisco.

Is it in accord with good sense to compel men who are self supporting and paying premiums into the Pension Fund, to retire and begin to draw pensions out of the fund? What will this loss of revenue and increase of expenditures do to the fund?

It is all very well to say that the pensions are fixed by Church action, but the rules of arithmetic will apply to the Pension Fund the same as elsewhere. No matter what the resources of the fund may be (and they are certainly not unlimited), the more individuals draw out, the less each is ultimately going to receive.

Bishop Davis has suggested in his article that General Convention appoint a special committee this year to study the problems of retirement and to make provisions to meet them. Let us hope that such a committee will be appointed, and that the date of operation of compulsory retire-

ment be at least postponed until the shortage of clergy no longer exists.

JOHN S. HAUG.

Philadelphia, Pa.

Differing Ministries

YOU have taken the liberty of quoting [L. C., August 24th] several sentences from my *Prayer Book Commentary* in an editorial attack on my bishop, the Rt. Rev. Norman B. Nash.

It is only fair to your readers, no less than to Bishop Nash, to let them know that I totally repudiate this use of my statements, and that I heartily disagree both with your position and the reasons given for it. In my opinion Bishop Nash not only acted within the letter of the Church's law, but, more important, in the spirit of Christian decency, good manners, and charity.

Even if I agreed with your position, I would still consider it most discourteous to place me, without my consent, in controversy with my own bishop; and that, too, at a time when it would serve to embarrass him publicly on the very eve of his acting as host to the General Convention of the Church.

It is hard to believe that many will share your anxiety over any possible insult or injury to our Lord or His Church by Bishop Nash's gracious courtesy extended to Dr. Romig. Even you admit that Dr. Romig is a Christian "prophet," if not a Catholic priest. What possible harm is there in permitting him to give an exhortation to his son at the time of his son's ordination, and to add the blessing of his own hand and prayer to his son's ministry in company with our Church's bishop and priests? Is the Holy Spirit of God so bound that He can only speak and act on such an occasion through the ministry of the Episcopal Church?

(Rev.) MASSEY H. SHEPHERD, JR.

Cambridge, Mass.

Name-Calling Protested

OF the many definitions of the noun "Christian" in Webster's unabridged, only a subdivision is "a person whose life conforms to the tenets of Christ."

If this is to be the accepted meaning, are any Christians, except the saints in glory? There seems to be a tendency to equate Christian with saint — and not in the charitable way the New Testament does!

Seeing that we are all so imperfect, it seems to me unfair and unsporting to throw the epithet "sub-Christian [L. C., June 15th] at those (or even at the actions of those) who disagree with us on questions of ethics — not those who condone murder, but those who merely see with a different eye in things not clearly forbidden.

This letter does not argue the question of so-called "segregation." It protests against name-calling.

Suppose we trust our brethren to have consciences of their own, even if these don't always say exactly what we teach. Infallibility in matters of morals is not believed in by most Anglicans.

MARY McENNERY ERHARD.

Swansea, Mass.

The autumn meeting of the National Council, according to the custom in a General Convention year, was held just before the beginning of Convention, on September 5th and 6th in Boston. The Presiding Bishop announced at the opening session that it would be a "stream-lined" meeting. Miss Elizabeth McCracken reports here on the two sessions.

THERE was one important discussion, on a resolution offered by Richard B. Kahle of Texas, asking that Section IIA of the Report of the Standing Joint Commission on Theological Education, which deals with the shortage of clergy, be brought before the Joint Commission on Program and Budget for discussion and recommended action. Mr. Kahle's resolution included a strong request for authority to appeal for funds to meet the needs of the seminaries. The Presiding Bishop demurred, saying: "There is already too much set for two Joint Sessions." Mr. Kahle persisted, "It seems absurd to plan work and vote funds for work for which we have no clergy."

THE REV. DR. C. RANKIN BARNES, secretary of the Council, brought the discussion to an end, by pointing out: "The Report of the Joint Commission on Theological Education has been... sent to all the members of the House of Bishops and the House of Deputies. It will be brought before both Houses as a routine matter, with full opportunity for discussion and suggested action."

THE AMERICAN CHURCH INSTITUTE for Negroes, through its executive secretary, M. M. Millikan, cited the urgent need for \$1,000,000 for buildings and equipment. Bishop Block, of California, chairman of the Commission on Program and Budget, agreed with the Presiding Bishop, and the Council so voted, that this should be referred to that Commission. He added, "The Commission exists for the very purpose of evaluating appeals. The serious thing is that we have a budget that doesn't budge."

THE ARMED FORCES DIVISION reported through its executive secretary, the Rev. Dr. Percy G. Hall, that the objection of many members of the Episcopal Church to being classified as Protestants had finally been met by the authorities. Two new classifications have now been added to "Catholic, Protestant, Jewish," represented by the letters C., P., and J. One of these entitled is "Ritualistic," and is represented by the letter "X." The classification includes any Episcopalians who wish to be so classified, and the members of the Eastern Orthodox Churches and the Lutheran Church. The second new classification includes all those who list themselves as belonging to no religious body, and is indicated by the letter "Y."

BISHOP KEELER of Minnesota reported, as Chairman of the Department of Christian Social Relations, that satisfactory action had been taken on the details of the relations of the department with Episcopal Serv-

The Very Rev. Claude W. Sprouse

DEAN SPROUSE was a prominent and influential man in the Church. He was nominated for the episcopate several times, and a few years ago was one of the leading nominees for election to the episcopate of West Missouri, where the convention eventually deadlocked. He declined election in Arkansas.

PERHAPS his influence was most strongly felt at the 1946 General Convention in Philadelphia when a set of resolutions composed by him were adopted and led to the tabling of the controversial Proposed Basis of Union with the Presbyterian Church in the USA, and the beginning of a new approach to the subject of unity. The issue of possible unity with the Presbyterians held the spotlight throughout that Convention and was the occasion for warm and extensive debates. As a member of the Joint Commission on Approaches to Unity, Dean Sprouse led the Commission's minority group.

IN THE DEBATE at that Convention which preceded the vote Dean Sprouse praised the opening paragraphs of the Commission's majority report, but said that the great objectives of reunion had been vitiated or left out in the Proposed Basis of Union as a result of Presbyterian demands, especially as episcopal power had been restricted. Other obstacles to acceptance of the Proposed Basis were the Presbyterians' retreat from the possibility of supplemental ordination and the lack of agreement on the General Convention or Presbyterian Assembly.

DEAN SPROUSE said that the acceptance of the Commission's majority report would in effect be a commitment to acceptance of the proposal as a fair basis for reunion. He explained that the minority report was not a negative report and did not desire to

break off negotiations or to close the door to unity.

THE FINAL VOTING at that Convention indicated that the minority report had become the opinion of the majority and had supplied a new directive for negotiations with the Presbyterians and other Christian bodies.

ALTHOUGH Dean Sprouse had come close to being president of the House of Deputies at the 1943 and 1946 Conventions, he was elected to that chair for the first time in 1949 at San Francisco.

HE WAS a man well equipped to handle the intricate parliamentary problems that arise in the House of Deputies. Familiar with executive positions, he had served as president of the Kansas City Council of Churches and was associated with a number of movements concerned with civic welfare.

AT THE TIME of his death he was dean of Grace and Holy Trinity Cathedral, Kansas City, Mo. He had come to the cathedral in 1931 when it was a parish church and became its dean when it was made the cathedral of the diocese of West Missouri. He had previously served St. Mary's Church, St. Paul, Minn.; Trinity Church, Houston, Texas; St. John's Cathedral, Denver, Col.; and St. Luke's Church, Montclair, Denver.

LURAY, MO., was Claude Sprouse's birthplace. He was born there on December 19, 1888. He studied at Northwestern University and the University of Chicago, where he was graduated from the divinity school. He was ordained in 1917 two years after he married Miss Beryl Varnell. He received the S.T.D. degree from Seabury Western in 1939.

ice for Youth. Two resolutions, implementing the action, were presented and voted.

ORDER has been taken by the Presiding Bishop for the consecration of the Rev. Iveson B. Noland on October first. The Rev. Mr. Noland, who is rector of the Church of the Good Shepherd, Lake Charles, La., will be suffragan bishop of Louisiana.

REPORTING the recent Great Meeting of the Japanese Church, the Rev. William Eddy of Osaka writes:

"A PAIR of tired but honest words that we have in English came into a new lease on life among hundreds of Japanese Church leaders this summer at the 'Great Meeting' ('Taikai') of the Nippon Sei Ko Kai. The words, inspiration and fellowship, so common to us, are good news in post-war Asia. The first is unknown in Japanese, and has been taken up bod-

ily by the Japanese people (Christian or not), spelled 'insupireishiyon.'

"TO COMMUNICATE what inspiration truly means to those who have the world's greatest claim to it, was the design of the Japanese House of Bishops in calling the nation-wide, informal convention. Prior to and less formal than the American General Convention, this Great Meeting of the Holy Catholic Church in Japan was held at a showplace of the nation, the city of Gifu.

"THE JAPANESE CHURCH, having gone through a withering period of oppression and isolation since the grim days preceding World War II, was in need of seeing itself as a great whole body again. With more native clergy and fewer foreign missionaries than any other Christian body in Japan, the need was for energizing up to the maximum and witnessing up to the optimum."

The Living Church

NO.
11

FOURTEENTH SUNDAY AFTER TRINITY

GENERAL CONVENTION

DEPUTIES

Interruption

Death interrupted the opening session of the House of Deputies at General Convention on September 8th.

As one of its first acts the House, meeting in Symphony Hall, Boston, elected the Very Rev. Claude W. Sprouse as its president. Dean Sprouse gave his acceptance speech and then conducted the election of the Rev. C. Rankin Barnes as secretary of the House. The dean had hardly concluded that business when he collapsed.

Almost instantly it was established that Dean Sprouse, minutes after he had been elected to his second term as president of the House of Deputies, was dead.

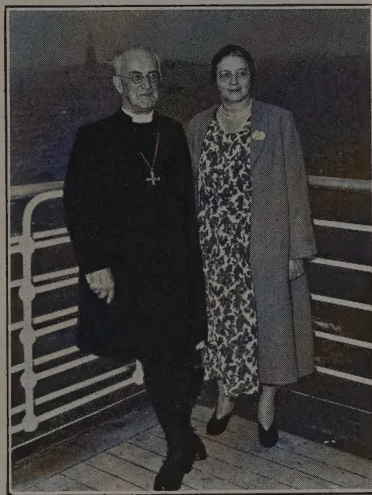
There had been little doubt at the opening of General Convention that Dean Sprouse would be elected. The Very Rev. Canon Donald H. Wattley nominated him, and the Rev. Charles Kean seconded the nomination and moved its adoption by acclamation. Earlier in the meeting, held in Symphony Hall, Boston, the secretary of the House of Deputies, the Rev. C. Rankin Barnes, had announced that every diocese in the Church was represented in both clerical and lay orders at the meeting—a notable record for such an early session of the House.

Successor

Faced with the necessity of carrying on its already out-sized schedule of business in the two weeks allotted for General Convention, the House of Deputies set about electing a successor to Dean Sprouse.

The Rev. Theodore Wedel, canon of Washington Cathedral, was nominated by the Rev. Leland Stark, rector of the Church of the Epiphany, Washington, D. C. The Rev. John Heuss, rector of Trinity Church, New York, was nominated by Clifford Satterlee, but declined the nomination, adding that he was just about to second Canon Wedel's nomination, which he then did. The Rev. Don Frank Fenn, rector of the Church of St. Michael and All Angels, Baltimore, Md., was the only other nominee.

On the first ballot Canon Wedel received 436 votes and Dr. Fenn, 168.



New York Times
THE ARCHBISHOP AND HIS WIFE
First the holiday, second the memory.

There was a total of 604 votes cast, of which 303 were necessary to elect. Dr. Fenn seconded a move that the election be made unanimous and the motion was carried.

VISITORS

Friends and Bishops

The Archbishop of Canterbury gives a rather surprising and pleasing explanation for his presence at General Convention in the Convention issue of the *Massachusetts Church Militant*. He says:

"I must confess that my presence at the General Convention will be almost accidental! The fact is that, working as I do under great pressure all the year around, I must have a real holiday for August and the first half of September with complete relaxation and freedom from all engagements. What could be better than to be the guest in his country home of your Presiding Bishop on his holiday. The lovely invitation of Bishop and Mrs. Sherrill made this possible: and my wife and I are really crossing the Atlantic just for the joy of being with our beloved friends the Sherrills.

"Since the General Convention begins a few days before I am due to leave for home, I gladly agreed to speak, firstly as a mark of gratitude to the Presiding Bishop for providing me with such a good holi-

day, and secondly because I have such vivid and happy memories of attending the General Convention in Philadelphia in 1946, and thirdly because I shall be able to renew friendships formed then and at the Lambeth Conference in 1948.

"It is because of these personal reasons that I shall be present at the Convention. At the same time there will be very valuable opportunities of discussing many matters concerning the Anglican Communion and world affairs. Coöperation between our two countries is of the utmost importance: no less important is it to see that we maintain the closest contacts between our two Churches so that the Anglican Communion may make its contribution to the purpose of God faithfully and effectively. For Our Lord has entrusted to us a distinctive part to play in the life and witness of the Catholic Church and every day serves to emphasize how essential to the whole Church and to the world its special contribution is."

CHURCH'S PROGRAM

To each triennial General Convention the National Council (which is the continuing governing and legislative body that operates within the framework outlined by Convention) presents a budget for approval. The budget outlines how the money given by Churchpeople, for the national work of the Church, will be put to use during the three ensuing years. In order to evaluate budget needs the various departments of National Council report to joint sessions (bishops, deputies, and Woman's Auxiliary delegates) on what they have accomplished in the past triennium and on their plans.

A substantial part of National Council's story, much as it was to be told to Convention on September 9th and 10th, is given here and on page 16.

5% of 90 Million

The budget for the next three years which National Council was to submit for approval in its report to General Convention provides for some \$610,000 more each year than the amount actually spent in 1950, 1951, and 1952.

The budget proposed is \$5,805,000 a year, whereas in the past triennium the maximum amount available in any of the three years was about \$5,190,000—[see table]—about a half million dollars short each year of the amount budgeted by the 1949 General Convention but not met by Churchpeople in the individual dioceses and districts.

The Facts Call for Adventure

In over half of all the counties in the United States there are less than 100 communicants of the Episcopal Church per county. And in more than half of this half—many of which, of course, have small populations—there are no communicants at all. Shedding encouraging light on these gloomy statistics is an additional \$300,000 budgeted by National Council for missionary work in the United States for each year in the next triennium.

These facts (on counties with few or no communicants) "call for an adventurous advance in diocese and district alike," said the Rev. George A. Wieland, director of National Council's Home Department and executive secretary of its Division of Domestic Missions, in an address prepared for presentation at General Convention's Joint Sessions.

In the text of his address Dr. Wieland said that of 3071 counties in the country, 1180 of them have at least 100 communicants. However, "the mere presence of 100 communicants," he said, "or 200, for that matter, in one or more mission stations, in an entire county, does not prove that the Church is vigorously alive, or that it is making a notable contribution in that locality."

The 791 counties that have 100 communicants or less plus the 1100 that have no communicants add up to 61.5%, or well over half, of all the counties in the continental United States.

"In this great field," said Dr. Wieland, "we have very weak work or none at all. . . . In this total population of 28 millions we have one communicant per thousand people."

Concluding that section of his text, Dr. Wieland said:

"The facts demand an expanded program of town and country work (to which one of the Home Department's four divisions is devoted) in which every parish, every diocese, and the National Council have a vital stake.

"Whether or not more effective missionary work will be possible depends in large measure on whether individual Churchpeople contribute enough money to meet the budget."

CHURCH ARRIVED "FUSTEST"

Many new fields have been opened and new buildings erected in the United States with the help of the non-interest loans from the Church's Emergency Loan Fund. Thus much work was accomplished that might have been curtailed because the general Church budget for each of the last three years was not met.

With the help of the Emergency Loan Fund, said Dr. Wieland in his text, "We haven't had to wait until the community pattern [in areas of shifting pop-



DR. WIELAND
In 1100 counties, no communicants.

ulations and new community growth] was set, and everyone else was there 'fustest with the mostest.' We have been able to go in with the pioneers and grow up with the new centers of population in many parts of the country."

Much of the domestic expansion in the Church within the past three years was made possible by using the approximately million and a half dollars allocated for China about six years ago. Before the money could be put to its planned use Communists moved in and the decision was made to hold the money until it could be safely used in China. Rather than have it stand idle, it has been loaned without interest to churches for church expansion.

National Council treasurer Addinsell said in the text of his report that so far 25 dioceses have received such loans. Each parish which thus receives help is required to provide its own fair share of its building fund. None of the 25 dioceses has defaulted on its payments, which are repaid yearly in ten equal installments. "By lending this one and a

half million dollars," says Mr. Addinsell, "it has been possible to stimulate the building of five million dollars worth of urgently needed new church construction. And this, remember, without diminishing the Chinese fund in any way."

INCREASED SELF-SUPPORT

The Church's 13 missionary districts which cover more than one third of the national area, are coming to splendid maturity, said Dr. Wieland, in his report.

However, "the cost of missionary work, like the cost of bread and butter," he said, "has increased by leaps and bounds. It costs exactly twice as much to operate a mission station today as it did ten years ago. In these ten years we have increased our appropriations to the districts some 45%."

"During this same period, however, the increase of self-support in the districts has been phenomenal, ranging from 135% in one district to 726% in another. The average for all fields is an increase 374%."

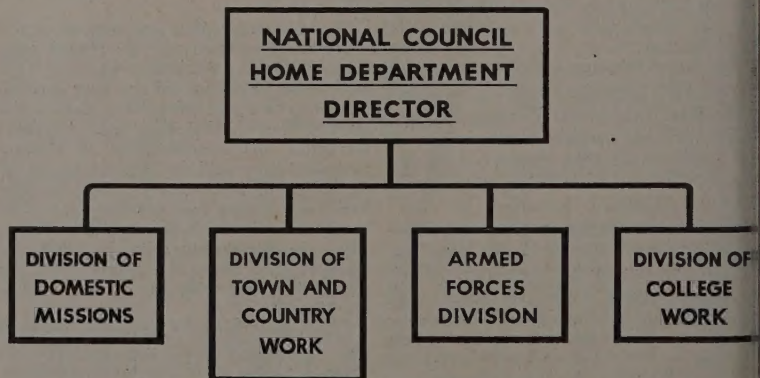
Negro Work

"While the appropriations to Negro missions will continue to be made through the budget of the Division of Domestic Missions during 1953 to 1955, important work will be done in seeking out needs and promoting opportunities in the Negro field through the unit, 'Racial Work,' says the Laymen's Training booklet.

The Gospel on Campuses

"Preaching the Gospel on the campuses of our colleges and universities is our imperative responsibility today," said the Rev. Roger Blanchard, executive secretary of National Council's Division of College Work (under Home Department) in the text of his report to General Convention.

Of the two million students who



The cost of missionary work is like the cost of bread and butter.

The Living Church

a few days will return to 1800 colleges and universities of America, it is estimated, he said, that 200,000 are from Episcopal churches throughout the land. Add to this figure an estimated 600,000 students, or one-third the entire student body, who have no Church preference, and you can see why we insist that the college field is one of the most strategic missionary frontiers of the Church." To be sure, for years much of the emphasis in College Work was placed on reaching the students, but in more recent years we have turned our attention to ministry among the faculty. National Council has appropriated funds to initiate a faculty program this fall and [has] appointed Dr. Thomas Scott, who is taking a year's leave of absence from his work in philosophy at Plymouth College, to be the executive man of this program."

Best Chaplains

Military chaplains of the Episcopal Church are rated among the highest of military chaplains, says Chaplain B. Sheen, and this high rating is the result of careful screening of clergy to enter the chaplaincy by the Armed Forces Division of National Council. Every man who wishes to enter the plain corps," he says, "must be endorsed by this Division. . . . The standards have been constantly raised." Chaplain Sheen was asked to report at the General Convention by the Rev. Percy Hall, executive secretary of the Armed Forces Division (of the Home Department), in order that bishops,



DR. HUNTER
Communicants turned a corner.

deputies, and Woman's Auxiliary delegates might hear directly from the field. His report was to be along lines similar to his comments recorded here.

National Council's proposed budget calls for a fund for the Division to replace money left from World War II and now exhausted.

Chaplain Sheen, who has the rank of major, was ordained to the priesthood after serving as a bombardier pilot in World War II, and has recently seen active duty as a chaplain in Korea where he was cited for gallantry in action.

The chaplain's lot, said Major Sheen, is not always a happy one.

"Because we are so few in number, we

rarely come into close association with one another.

"Furthermore, within our own Church, there has been, more markedly in the past than at present, a general lack of interest, not only in the Armed Forces Division, but in our program in the chaplaincy.

"For another thing, we are rather like rolling stones. We are very lucky if we stay in one assignment for one year.

"Against this background, the Armed Forces Division is vital to the ministry of each chaplain, for it means to us all security and protection. . . .

"Our Armed Forces Division also does a great deal to promote fellowship among the chaplains, and to keep alive the sense of interested contact with the national Church. The most effective method of doing this is the method that always produces a rich harvest, personal calling. Chaplain Hall himself makes numerous field trips to visit his Chaplains and Bishop Kennedy has recently completed his second tour of bases in the Pacific, Japan, and Korea, and Bishop Larned has visited our chaplains in the European Theatre.

"Each chaplain is supplied with a complete set of vestments, a portable altar kit, and a discretionary fund of ten dollars a month. Any supplies which we need have only to be requested, and they are furnished us immediately and without cost.

"We are expected to produce work of as high calibre as is expected of any parish priest. Since we are often called upon to help formulate plans and policies which directly affect the welfare and the morale of men who are being paid by you to defend this country, we are expected to adhere to regular hours of prayer and private meditation. . . ."

More Than Sunday School

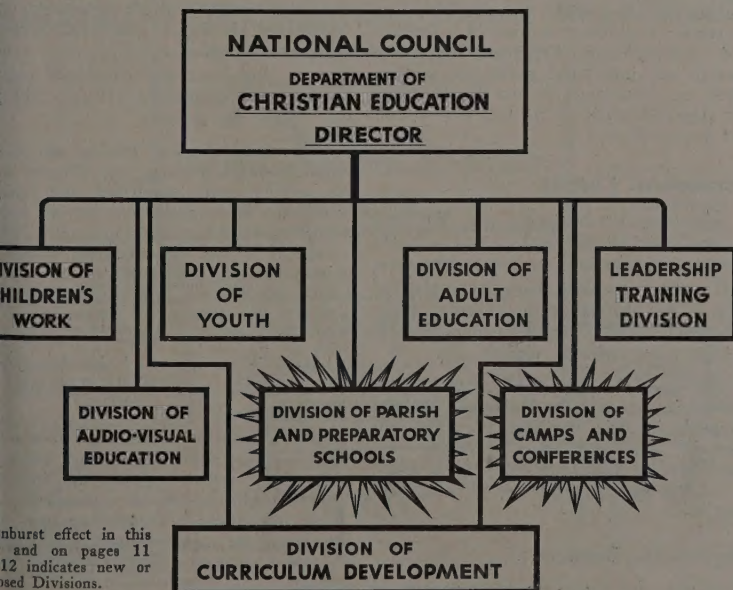
"The last three years have marked an unprecedented increase in the concern of Episcopalians for the task of Christian Education," says the text of the report to General Convention of the Department of Christian Education, prepared by the Rev. David Hunter, director.

"During this triennium thousands of communicants have turned a corner in their religious understanding which permitted them to see that Christian Education is more than Sunday School.

"Beyond this gain, most of these same people have moved on to grasp the fact that Christian Education is more than the transmission of facts. There are people in every diocese of the Church who have been seized by a compelling conviction to bring our Christian Education program into accord with the basic theology of our rich Christian tradition and dispel the pagan assumption that to know is to succeed. This, too, has taken place in three years time.

"Another change . . . is a realization that Christian education is more than the influence of a fine Christian teacher on the lives of students.

"A goodly group of people has a rather adequate conception of what constitutes



unburst effect in this and on pages 11 and 12 indicates new or revised Divisions.

A pagan assumption is being dispelled.

Christian education, and it is the responsibility of every one of us to see that others receive it. These people know that Christian education is an experience in redemption and specifically in Christian redemption.

"The design of the present Department of Christian Education has been fashioned with this experience as its goal.

"The Division of Leadership Training has the basic task of helping the adult membership of our Church to think through the meaning of Christian education until finally they see it as a fundamental instrument in God's process of redemption.

NEW CURRICULUM

"One of the questions most frequently asked the Leadership Training teams in the field pertains to new teaching materials. 'When will the new materials be ready?' The Department has a ready answer to that question, but it wishes to be sure that the answer is understood. Materials such as we have known in the past will never be ready as a part of the New Curriculum produced by this Department. The materials which we do visualize and which, indeed, are in production will be designed not alone to give information and perhaps to lead to a religious experience. They will be designed to enable people to feel and understand the religious situation of their own living at any age level and in relation to it to absorb all information which is necessary for a greater understanding of its implications.

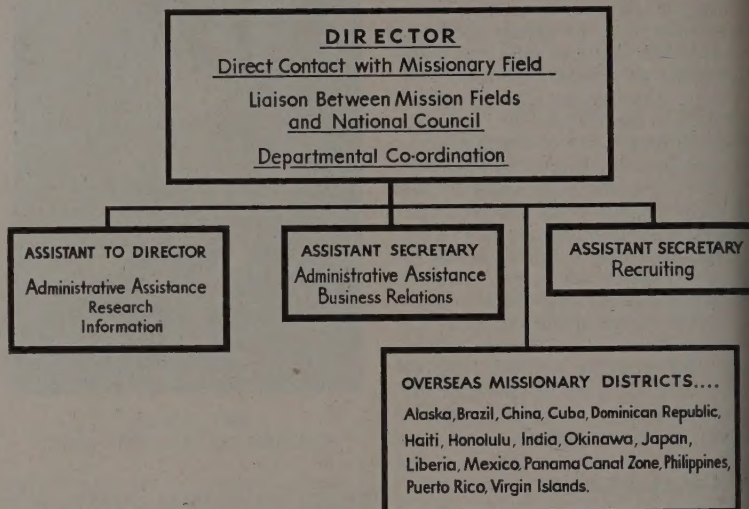
"An essential tool to Curriculum Development, Leadership Training, and the entire educational process is the multi-form teaching aid known as Audio Visuals. While production of Audio Visual aids suitable to meet our needs is a phase of the total work in which we have only started to become active, our primary responsibility both now and with increasing production is in relation to the way audio visual materials are used.

"For three years representatives of the Department have been going up and down the land saying that Christian Education does not equal children, but that does not mean that we are making light of our responsibility for the spiritual nurture of over a half million boys and girls. The Children's Division exists to meet the many needs which parishes face in enabling their children to have a religious experience. One of these needs again is leadership training of teachers.

"No Division in our Department goes about its work in a more buoyant and winning fashion than the Youth Division. How else could they reach the young people of our day if this were not so? In helping the Church to provide the proper leadership for young people between the ages of 12 and 25 the Division works through the United Movement of the Church's Youth, the National Youth Commission, and the Triennial Youth Convention which convenes during General Convention at Tufts College.

"The Adult Division is the one which, under the guidance of my predecessor, the Rev. John Heuss, has been the most prolific Division of our Department."

THE OVERSEAS DEPARTMENT



For an area as big as the U. S., populated by 170,000,000 people.

The Adult Division is responsible for giving the adults of the Church a better understanding of the Christian Faith. The Division has joined with the Curriculum Development Division in starting the Church's Teaching Series and preparing Family Study Courses.

NEW AREAS

"In addition to these areas of work the Department waits to become active in the fields of Parish and Preparatory Schools and Camps and Conferences. Without staff or executive leadership to face adequately the demand of these needs we find ourselves forced from time to time to render temporary service. A sustained and thorough-going approach to these special and important areas of our life await a restoration of the funds voted for these purposes at the last Convention but later retracted."

Network of Charity

The amount budgeted by National Council for World Relief and Church Cooperation during the next triennium will make it possible to answer calls for help which will continue to come from weakened people and Churches in deprived areas of the world.

"Through the World Council, Church World Service, and the National Christian Councils in Asia the flow of relief and financial assistance is coordinated and supervised so that around the world there is a network of cooperative Christian charity."

Beyond the Borders

"Upon the Overseas Department of the National Council is laid responsibility for the unification, development,

and prosecution of the missionary* work of the Church in those areas which beyond the continental borders of the United States," said the text of the Department's report to General Convention.

The Department's program with a budget of \$2,150,000 for the new triennium, submitted to General Convention, provides for lending aid in missionary personnel and financial grants to 25 dioceses and missionary districts located in 19 countries and territorial possessions.

These overseas fields are made up of countries having a combined area approximately the size of the United States, and having a combined population of approximately 170,000,000 people. Said the report:

"We have a grand total of more than 1000 workers serving the Church overseas. This staff, American and foreign ministers to congregations having a combined strength of approximately 235,000 souls, of whom approximately 82,000 communicants. These figures do not include the Church in China, nor do they include the diocese of Dornakal of the Church of South India."

Here is a picture of the situation most of the missionary fields of the Church:

Japan (report by Presiding Bishop Shiro)—The road Japan will take, friends she will make, and her future a nation will depend, in no small measure upon the influence brought to bear upon her people by the Christian Church. This is our chance for vital Christian evangelism.

"We believe that the evangelization

*Canon 4 Sec. 1(a)

an is the task and responsibility of the Japanese Church, but we need the help of Mother Churches in training our young men to be priests and evangelists. We need, also, your financial assistance, until we have had time to recover strength and stand alone. . . ."

Philippines (report by Bishop Binsted)—The Church in the Philippines is committed to the interesting task of developing a missionary district into a self-propelling, autonomous national Church. Our mission, which at present is chiefly rural, with its great centers of activity in geographically limited and isolated areas . . . must undertake an evangelistic program national in scope and establishing congregations in the important urban centers.

Although the Philippines is known as a Roman Catholic country, and much credit is due that Church for its tremendously successful missionary effort, there is an increasingly vast number of unshaped Christians in the lowlands, those who have been alienated from the Roman Church. . . .

While the Episcopal Church in the Philippines is conscious of its main objective to convert the heathen and to reclaim loyalty to our Lord of the multitude who are in danger of forfeiting their salvation, it realizes its opportunity to contribute to the life of the whole Christian movement in the Islands and its uniqueness as the representative of the Anglican interpretation of the Catholic faith.

Through the bestowal of valid orders in the ministry of the Philippine Independent Church it has brought that Church with its 2,000,000 adherents within the stream of orthodox Christianity. The fact that the candidates for the ministry of the P.I.C. are now receiving their theological education at St. Andrew's Sem-

inary insures the closest coöperation and mutual understanding between the two Churches in the years ahead."

Honolulu—The district of Honolulu stands at "the crossroads of the Pacific." The Church's ministry there is to native Hawaiians, and to island peoples from the vast reaches of the far Pacific; to peoples from the mainland of Asia, from the Americas, and from the old countries of Europe.

To the jurisdiction of Honolulu belong the islands of Midway, Wake, and Guam, and, since the 1949 General Convention, the island of Okinawa.

Caribbean area, Mexico, Central America (report by Bishop Voegeli of Haiti and the Dominican Republic)—"In Mexico, Nicaragua, Costa Rica, Panama, the Canal Zone, Colombia, Cuba, Puerto Rico, the Virgin Islands, Haiti, and the Dominican Republic, [the Church] ministers to men of many races. We minister to them in several tongues: in English, in Spanish, in French, and in Creole. In all those lands we are striving to enlist and train a native leadership; we are launched on a program looking towards a larger measure of self-support."

Brazil (report by Bishop Krischke of southwestern Brazil)—"The three vast districts of Central Brazil, Southern Brazil, and Southwestern Brazil form the Brazilian Episcopal Church. . . . It is the beginning of a national Church.

"Two of our three Bishops are native Brazilian Churchmen. The vast majority of our clergy are Brazilian. We have our own National Council organization. We have our splendid institutional work, our two fine schools managed by the whole Brazilian Church, our seminary, our

several parochial schools. Our Boys' Towns and other social work activities have awakened the attention of and obtained financial support from the Brazilian government.

"Nevertheless, the work ahead is much beyond our present strength. That is a task that can only be done by men with stirring faith within their hearts and backed by the powerful prayers and the material help of their fellow Christians here."

Liberia (report by Bishop Harris)—"The great task confronting the Church in Liberia is the development of Liberian leadership, both clergy and lay, for the Church's work. Our people have the natural capacities and aptitudes; they have not had the necessary opportunities to develop them to the full.

"Basically, our program is an educational one, with three stages of schooling. Our boys and girls find their first opportunities for learning in our elementary parochial schools. From these small mission schools, they are sent on to our high school in Robertsport, which is recognized as the best in Liberia. From high school, the brightest of our young people go to Cuttington College.

"Then we have our own theological school in connection with Cuttington where we are training our young men for the ministry of the Church. Also, we have an agricultural program on our 1500 acre farm where we are producing revenue crops, foods for our institutions, while training young men on a practical basis. . . ."

Program and Budget—"The Program proposed by the Overseas Department is designed to do three things.

"First, it is designed to enable our missionary bishops overseas to stand fast where they are on every far-flung front around the world. . . .

"Second, it is designed to enable our missionary bishops overseas to strengthen and extend the work . . . through the enlistment and training of a native leadership, and by increasing the measure of self-support in each field. . . .

"Third, it is designed to enable the Church to seize opportunities and to press forward the attack on those fronts and in those areas where we have every chance of success in winning men to Christ, and where the Church can be a tremendous force for righteousness."

Immediate and Long-Range

The Department of Christian Social Relations is the service and leadership agency of the National Council in promoting, coördinating, and prosecuting the Church's program of social service, according to a description provided by the National Council for use in the Laymen's Training Program. "This program leads the Department into fields . . . ranging from meeting the immediate needs of the poor, the sick, the aged, to promoting such long-range goals as

DEPARTMENT OF CHRISTIAN SOCIAL RELATIONS



Help for the needy and peace for the world.

world peace and the elimination of class and racial strife."

At present the Department has a Division of Health and Welfare and proposes the establishment of a new division of Social Education and Community Action. It has also tackled the problem of city parishes which are losing their congregations to suburban parishes and need to know how to attract the unchurched masses which are moving in to surround them. No provision was made for this work in the Church's budget and the Department of Chris-

tion of the preparation and distribution of Every Member Canvass materials.

A new division of Missionary Information is badly needed by the National Council, according to the Laymen's Training material.

During 1953 the Division of Public Relations "plans an intensive campaign to establish effective relationships with editors of both secular and Church periodicals in the hope that this will produce much more widespread use of Church news stories and feature articles by the press as a whole." The Division

Convention at Tremont Temple, Boston, at eight o'clock Tuesday evening, September 9th, the Archbishop was to speak in the interest of the World Council of Churches.

EDUCATION

Strange Doctrines

An open letter* to the bishops and clerical and lay deputies of General Convention charges with "subjectivism," "prejudice," and "belittling of the work and position and teaching of the Episcopal Church" much of the missionary study material published by the Friendship Press, listed in a folder issued by the Joint Commission on Missionary Education of the National Council of Churches, and this past year distributed by the Church's National Council.

The material listed in the folder (An titled "Episcopal Church Edition of the Annual Announcement of the Friendship Press, 1951-52") is identical, according to the letter, with that in the regular announcement of the Friendship Press, except for the omission of two books of which a pamphlet, *Brazilian Destiny*, by the Rev. P. M. Dawley, of General Theological Seminary, was substituted. The signatories consider that "this pamphlet, needless to say, conforms to the teaching of our Church."

The letter is accompanied by a documented analysis of the literature in question, under the three headings, subjectivism ("individualism that exalts each man's interpretation of the Gospel, challenges by implication the doctrine and authority of the Church, and ignores the sacraments"), prejudice (the representation, in books on Latin America, of Evangelicals as "unqualifiedly enlightened, intelligent, and Christian," and of Roman Catholics as "unqualifiedly ignorant, superstitious, and un-Christian" and belittling of the teaching and position of our own Church (achieved by ignoring the Church and its work)).

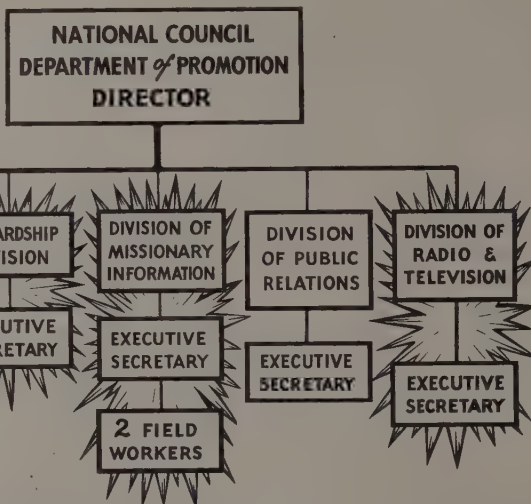
The letter raises these questions:

(1) "Should not General Convention reexamine the ideology of the Joint Commission on Missionary Education (Friendship Press) of the NCCC, whose literature has thus become a part of our own educational equipment?"

(2) "Should not the propriety of our cooperation in the field of missionary education be reconsidered?"

(3) "At least should not our National Council cease recommending and distributing literature that teaches prejudice and 'strange and erroneous' doctrines?"

*Signed by: Janet Cleveland (Mrs. R. L. 1946-51 WA vice president, diocese of New York; Glenn E. Manning, Millbrook, N.Y.; Lamo Dominic, Millbrook, N.Y.; Jane W. Nuhn (Clifford J.), present WA vice president, diocese of New York; Roger W. Hartt, Fairfield, Conn.; Clifford J. Nuhn, Poughkeepsie, N.Y.; Hetty I. Barratt (Mrs. R. F.), Southport, Conn.



Three new divisions to make the Church better known.

tian Social Relations now asks that a Division of Urban-Industrial Church Work be established with a full-time officer in charge.

The small 1952 appropriation for the Department has been almost doubled in the proposed budget for the triennium 1953-1955.

Promotion

The work of National Council's Promotion Department is to make the programs of all other departments more effective and more widely used, and Presiding Bishop Sherrill was to so explain to General Convention's joint sessions.

The Department's plans for 1953 include continued expansion of its speakers' bureau.

The Publications Division, which lays out, edits, and publishes all National Council materials with the exception of Christian Education materials published by Seabury Press, expects to add another editor to its staff.

The program of the new Stewardship Division, which in the past was executed by the director and other officers of the Department, in 1953 calls for continua-

also plans regional conferences with all diocesan editors of all diocesan publications and to inaugurate a series of schools on parish publicity and public relations for diocesan representatives.

The new Division of Radio and Television will in 1953 maintain direct relations with the similar division of the National Council of Churches "through which most of the free radio and television time given by the various networks is administered." It will also maintain direct relationships with key radio and television stations, and will promote more effective radio and television at the national and parish level. It will also conduct radio and television workshops for clergy of the Church, and maintain a reference library and a library of materials for use by parishes.

RADIO

Archbishop on the Air

The first address by the Archbishop of Canterbury to the General Convention was to be nationally rebroadcast from Boston on September 9th (10:05 PM to 10:28 PM DST). Addressing the



CHOIR OF ST. PAUL'S POLYTECHNIC INSTITUTE, LAWRENCEVILLE, VA.

Choir will sing September 14th, at Trinity Church, Boston, in interests of American Church Institute for Negroes.

MINISTRY

Hiring and Discharging

Bishop DeWolfe disapproves of any change in the Church's canons (46 and 47) on the hiring and discharging of clergy, and has recorded this disapproval in a letter to each of the bishops of the Church. With each letter the bishop enclosed and commended a copy of a book prepared by a member of his diocesan committee on canons, entitled "An Opinion on the Vacant Cure, Canons 46 and 47." This is what he says in his letter, which summarizes the opinions in the booklet:

Proposed revisions in the Canon Law relating to the Dissolution of the Pastoral Relation, and/or to the Filling of Vacant Cures, (Canons 46 and 47 respectively), call for careful examination relative to their bearing upon the episcopal polity of the Church.

Episcopal polity recognizes jurisdiction as inherent in the episcopate, and manifests itself distinctly when the bishop exercises jurisdiction, (gives license), to canonically and duly qualified persons to extend the Apostolic Ministry in specific areas in the Church.

Canons cannot create or confer what is inherent in the Bishop's Office, nor could they negate, or threaten to destroy, the same. All Canons may do legitimately to define and regulate the Bishop's Ministry, withholding or withdrawing jurisdiction under certain circumstances. The revisions of Canons 46 and 47 proposed by the Diocese of Massachusetts, in their singular disregard of the proposition that jurisdiction inheres in the episcopate, seem to by-pass the episcopal polity of the Church and thus deny the Apostolic nature of the Bishop's Office.

For instance: The proposed change to Canon 2, Canon 47, reduces the nature of the Bishop's communication from a permanent binding upon the vestry, whether they 'consider' it or not, to that of mere counsel or advice which the vestry may decide not to accept. The blow to episcopal polity is evident.

"Again, the proposed revision of Section 3, Canon 47, makes of the Bishop a passive receiver of records, no longer concerned with the weighty responsibility of granting jurisdiction to a 'duly qualified' minister. Can this proposal be interpreted as anything other than a stride toward full Congregationalist polity?"

"Moreover, the proposed intrusion of a passage from Canon 45, Section 5(d), into Section 3 of Canon 47, so restricts the Bishop's action that only vicious effects upon his pastoral ministry in relation to clergy and laity alike can be predicated were the proposal to be adopted. Thenceforward, it is doubtful whether a bishop could refuse to grant jurisdiction in the face of avowed heresy, false teaching, mental illness, the accumulation of debts, irregularities in Church Pension Fund accounts, refusal to support the Diocesan Missionary Objective or other diocesan or national Church programs. This proposal places the Bishop in danger of suit for defamation of character, and makes it almost impossible for him to help restore priests from moral lapses to useful service in and to the Church.

"Even if the final sentence in the proposed revision of Section 3, Canon 47, were to be deleted, and the rest of the proposed revision adopted, the noxious effect upon episcopal polity would have been made inescapable.

"While the proposed revision of Canon 46 seems to involve only a simple change of language for the sake of clarity, it is to be noted that the important legal phrase, 'to act in the premises,' is dropped from Section 1. What serious legal consequences might follow such action should be ascertained from competent lawyers before the proposed revision is adopted. In any case, the omission of the phrase imperils (and tends to obscure) the fact the bishop has authority and cause to act on the premises after action has been taken in them: as Section 3 of Canon 46 indicates, with reference to the Bishop's granting of jurisdiction, surely, rather than in the interest of accurate bookkeeping.

"I submit that Canon 46 and 47 may better be maintained without change or revision, not only in view of the fact that, as they stand, they so well safeguard the nature of the Church and of episcopal

polity in the Church's Discipline, but also because they have been the bases in times past for many important judgments made by civil and ecclesiastical courts. To revise these Canons, as proposed, will add nothing toward safeguarding our ecclesiastical heritage, but, on the other hand, might open the way for new or renewed litigation resulting from confusion."

MATRIMONY

No Penalty

A resolution on mixed marriages, adopted by the 59th convocation of the missionary district of Arizona, February 14, 1952, and again adopted by the synod of the 8th province May 4-8, 1952, will be submitted to General Convention.

The resolution recommends the addition of this paragraph to Canon 18 ("On Regulations Respecting Holy Matrimony"):

"If a confirmed member of this Church shall arrange to marry a member of another religious body not affiliated with this Church, no pre-marital agreement shall be made orally, or in writing, for any unborn children of such marriage to be reared in another religious body."

The resolution contains no penalty for violation —

"it being the feeling . . . that the moral authority of the canon would be a sufficient basis for obedience by Churchpeople, even as the 10 commandments rest upon their own moral compulsion without attached penalty."

Editor's Comment:

If it is the intention of the framers of this resolution not to subject violators of it to any penalty, this fact should be included in the resolution; for Canon 16 provides that no one married otherwise than the discipline of this Church allows may be admitted to baptism, confirmation, or Holy Communion until the Bishop gives his "godly judgment" on the case.

Bound together . . .

as by hoops of steel

The Presiding Bishop's Opening Sermon at General Convention

"For we are laborers together with God" (I Corinthians 3:9).

THE early Church was a fellowship based upon the living experience of God in Christ. The first Christians had a deep conviction of the glory and the power of God who had raised up Jesus from the dead—but theirs was no laissez-faire Christianity. They were followers of Him who had asked of His disciples, "Are ye able to drink of the cup of which I drink? Are ye able to be baptized with the baptism with which I am baptized?"¹

The call to serve Christ meant the acceptance of discipline and of sacrifice on their part, and the hardship of their lives from one point of view was intensified, as they were misunderstood and persecuted. But there was a deep abiding joy even in this, for they felt themselves fellow laborers with no less than the everlasting God. This was put in another and quainter way in one of their decisive moments (for they did have disagreements, as we know) when the Apostles declared, "It seemed good to the Holy Ghost and to us."² In every way they were laborers together with God.

Tonight we are met for the opening service of the 57th Triennial Convention of our Church. We are a representative assembly:—everyone here, whether bishop, priest or layman, has been chosen by the constitutional processes set forth in our Church law. As such, we present to various ecclesiastical groups a somewhat perplexing phenomenon—as we do sometimes even to ourselves.

From one point of view we are a Church in which freedom seems to be

limited. For the general Church, as well as for each diocese, there are a Constitution and Canons. There is the authorized worship of the Book of Common Prayer. Every deacon and priest when ordained, every bishop when consecrated, signs a solemn declaration of "conformity and obedience to the doctrine, discipline, and worship of the Protestant Episcopal Church in the United States of America," and concludes this declaration "so help me God, through Jesus Christ."

It is perfectly clear that this has not to do with some Church past, future, or elsewhere. It has to do with this Church here assembled. A minister of this Church is indeed ordained to serve in the Church of God (to use the language of the Prayer Book), but the life given, the authority conferred, are mediated to him through "this Church," and it is to this—none other than this—that his loyalty is pledged.

What is true of the clergy is equally true in more general terms of the entire membership of the Church. No one is compelled to be baptized or confirmed or ordained or consecrated. But when these steps have been voluntarily taken, then we must realize that we are in a Church constituted under authority.

IN OPEN CONCLAVE

If we seem strange to certain people because of this fact, we seem even more so to others. For we are a Church which is governed by the principles of democracy. The laity have an equal voice with the clergy in diocesan conventions and in district convocations, in the General Convention with the clergy and bishops. To the perplexity of many we reach our decisions in open conclave, in most in-



THE PRESIDING BISHOP
No conventional Christianity.

stances open to the press and the public. Everyone in our Church is free and many accept the privilege gladly, and sometimes frequently, of expressing the opinion frankly. In this sense we are a Church of great freedom.

Authority and freedom are difficult principles to put into practice together. It is simpler to have one or the other. But we are committed, and I believe rightly so, to this endeavor. Authority can mean ruthless regimentation. Freedom can be interpreted as recklessness. Our task is to combine these concepts in the fellowship of the Christian Church. I believe this to be a significant contribution to Christian thought and practice.

If I am right in this, a great responsibility rests upon the members of the Convention—as well as upon every clergyman and communicant of the Church. It is largely a personal responsibility, for no one would advocate lightly the discipline of trials and punishment except in extreme necessity. Again I say that I am not urging regimentation. But I am saying that the basis of our Church life is that we are members of one another. That is what we meet

TUNING IN: ¶The question was put by our Lord to the Apostles James and John when their mother (according to one account; they themselves, according to another) asked that they might have the chief places in Christ's kingdom (St.

Matthew 20:20ff and St. Mark 10:35ff). ¶Acts 15:28—in a letter that the Apostolic Council of Jerusalem addressed "the Gentiles in Antioch and Syria and Cilicia," telling them that they need not first become Jews to be Christians.

the Book of *Common Prayer* as authorized by the General Convention. Without stressing at all the letter of the law, no one, I think, can escape the overtones and the undertones of all that the word loyalty implies. But we should also realize that our authority, the result of our democratic processes, is a guarantee of freedom under law to the entire church constituency.

Freedom also exacts responsibility. I add, again and again, at certain expressions of opinion as well as of acts, they seem to me to hurt the Church as pledged to serve. So often they are eccentric, or more accurately egotistic, and do not represent a care and concern for the whole welfare and life of the Church. Just because we are free should voluntarily impose upon ourselves the disciplines of consideration, careful thought, and loving kindness, under the guidance of God.

I am most desirous of having it understood that I am not pleading for the avoidance of controversial questions or agreement without full and frank discussion. For of course there are inevitable differences of opinions as we try to gain the whole truth. What I am asking is that these be met, here and elsewhere, in the consciousness that we are bound together in a common life as by ropes of steel, and that we are fellow laborers together with God, and that therefore in and through discussion of our differences He will make His will known, if we humbly keep in mind our dependence upon Him.

NO IVORY TOWER

The Church is inevitably involved in the problems and perplexities of the times in which we live. We cannot attempt to live in some ivory tower remote from life. War and rumors of war, international misunderstanding at home, shocking revelations of lowered moral standards in public and private life, massive attacks upon the Christian Faith and practice, with serious limitations upon freedom of worship—these are the realities which do more than hamper the life of the Church. They place in jeopardy the very existence of the Church except in some catacomb.

If one of our cities were to be destroyed by an atom bomb, its inhabitants could be forced to face the necessities of life. Something of that pressure would be upon us all. If there ever was a time when it is essential to place first things first, it is now. Here is a world in which millions do not know God as revealed in Jesus Christ—a belief which is central. Yet at the same time it is true that never before have so many men and women longed for all that is

implicit in the Gospel of Jesus Christ. The fields are literally white unto the harvest.

In the last analysis the ability of the Church to meet effectively these dangers and to rise to its great opportunity rests not upon those forces and men without the Church, but upon the quality of the spiritual life within the household of faith. It is not a matter simply of preaching the Gospel. It is even more a matter of living the truth of the Gospel. Holiness needs no apologetic. We live in a world in which hatred, suspicion, struggle for power, and personal advantage are rampant. It is a world divided against itself.

In such a situation, what does the Church have to offer—not just to say but to give? Christ taught loving-kindness, forgiveness, humility, and a ministry to others. Are these qualities inherent in us? We talk of the fellowship of the Church, and we are divided. Will anyone be bold enough to claim that the evils which so afflict humanity are not evident in us? No wonder that those outside the Church so often state, as they hear the majestic claims and noble exhortations of the Gospel, "Physician, heal thyself," and ask, "Do not even the Gentiles the same?" or comment, "If the salt have lost its savor wherewithal shall it be salted?"

No conventional, nominal Christianity is sufficient in these days. The essence of the Gospel is love in all the strength and power of that often abused word. St. Paul speaks directly to our minds and hearts today in the perhaps too familiar words: "Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains and have not love, I am nothing."

Let the Church reveal this quality in the relationship of its members one with another, in the bearing of burdens, in the care of human souls, in an outreach to men and women everywhere. Let us be a true fellowship in Christ—then and only then shall we perform the task committed to us by Christ. We are fellow laborers together with God, the God who so loved the world.

IMPORTANT DUTIES

This Convention, like every convention, has important duties to perform and I minimize none of them, for here is our Church's supreme authority. I think of changes and improvements of the canons[¶] the hearing of reports of commissions, the adoption of a budget, as illustrations. Some matters are of great importance, others might come under the head of proper ecclesiastical housekeeping. But

we shall miss the point completely if we do not see in and through these the greater goal, which is the realization of the fellowship of the Church so inspired by a consciousness of God's presence that we shall plan and accomplish great things in His name and according to His will.

We speak of the program of the Church, but in reality we mean the practical expression of the love of God and of His children—the extension of this living fellowship throughout the world. Unfortunately we seem to be compelled to live on a somewhat mundane plane of apportionments which are viewed too often as a burden to be carried to fulfill the letter of the law. But when we stop to think of the glory of God in the face of Jesus Christ, who came to draw all men unto Himself, then we see a reality infinitely deeper than figures and apportionments and conventional methods of procedure.

Here is good news to those who are weary and heavy laden, here is eternal life, here may be found reconciliation and salvation, here is the sharing of God's great gift to mankind. Stewardship in this context is not a matter of obligation but of joyful privilege and opportunity. But I am more and more convinced that this task can only be accomplished by the entire fellowship of the Church bound together in the unity of the Spirit. The devotion of scattered individuals, parishes, or even dioceses is not enough. There must be a common strategy and purpose which will receive the support of all.

The major phenomenon of a shift of population in the United States, the special need of the rural fields, the peculiar problems which confront urban workers, the unusual opportunities in strategic areas such as the Far East—these are illustrations of our overall opportunity which can only be realized by the wisest planning and the utmost unity of purpose. We must have the unselfish consecration of every bishop, clergyman, and lay person in the Church, for no less than the world is the field. This means home and abroad, the people who live and work next to us, the inhabitants of Okinawa in our thrilling new venture, as well as many more.

For a number of years I have been in close contact with the entire life of our Church and I am amazed at our potential resources of men and women and of financial strength. But there is, alas, an if—if we were moved and impelled by the Spirit of God to become fellow laborers with Him.

It is this same fellowship of the Spirit which should govern our relationship with other Christian communions. There

UNING IN: ¶Word here translated love is "agape"—the love of God for man and of man for God. ¶Canons are the laws by which the Church is governed—the Church's "rules of the game." Unlike the Book of Common Prayer and the Church's

constitution (prefixed to printed copies of the canons), canons may be changed by action of a single General Convention. Indeed, it is probably true that every Convention has changed some of them.

are significant differences between us which should not be and are not minimized. But when that is said, we must emphasize the tremendous areas of agreement. No one who was privileged to attend the constituting assemblies of the World Council and the National Council of Churches could fail to be impressed by the uniting force of a common experience of God in Christ. In these days no Church, no matter how strong it conceives itself to be, can stand alone. I rejoice that with no sacrifice of principle we are privileged to play our part in this wider fellowship of the Christian Church.

The emphasis I have been making is upon the fellowship of the Church. To some this may seem to ignore the contribution of the prophet. I have not meant this to be the case. We can never with wisdom forget the authority of the prophetic voice crying in any generation. There are great prophets who have dared to stand alone against the multitude; there are others to whom it was given to lift the thoughts and aspirations of many hearts to a new level. But in either case their ministry has counted as it has been taken up into the great stream of living tradition, its intensity preserved and freed from the narrowness of the individual outlook. Of this I am sure, the prophet in humility yet with courage, out of a deep inner struggle, testifies to great truth for the benefit of all. The older I grow, the more I realize my debt to the wisdom and the experience of God manifested in the beloved community—the Church.

We are laborers together with God. Our programs, our plans, our purposes and desires are subject to His will. At our best we are not of Paul or Apollos but of Christ. The Church can only be significant as she is Christian, and that is true of every member of this Convention, as of the Church. I pray that in these coming days and years we may rise to the greatness and the majesty of our vocation and ministry.

Many years ago Frederick Denison Maurice, that great teacher and social prophet of the 19th century, wrote words with which I close and which I would at this 57th General Convention make my own:

"If there be anything here which may help to raise men above their own narrow conceptions and mine, may lead them to believe that there is a way to that truth which is living and universal, and above us all, and that He who is truth will guide them in that way, this which is from Him and not from me, I pray that He will bless. 'Let all thine enemies perish, O Lord,' all systems, schools, parties which have hindered men from seeing the largeness and freedom and glory of Thy kingdom; but let all that love Thee, in whatever earthly mists they may at present be involved, be as the sun when he goeth forth in his strength."

New Horizons

By Harry M. Addinsell, National Council Treasurer

Last November Mr. Addinsell succeeded the late Russell Dill as treasurer of the National Council. In presenting the report of National Council's Finance Department, from the text of which the following is taken, he was to make his first appearance before General Convention.

MY first official act was to ask our accounting firm, Price Waterhouse, whether there was anything the Treasurer's Department was doing that could be done better, or anything that didn't need to be done at all—or if there was anything we weren't doing that should be done. After a careful study which included the preparation of their annual audit they gave us their judgment on these matters in considerable detail. I am happy to report to you that with comparatively minor administrative procedures—which we are working on now—they had no criticism.

I think you should be interested in this fact because, in the final analysis, we are only a service department for the National Church, and it is our duty to administer efficiently and economically and expend, according to your directions, the money entrusted to us. I believe that this is being done.

In administering our trust funds the experienced group comprising the Committee on Trust Funds has the benefit of having the Bank of New York as our advisor and custodian.

If I may have the privilege of dignifying my report to you with a title I will call it "New Horizons"—because it seems to me that our Church, under the inspiring leadership of our beloved Bishop Sherrill, has lifted its eyes to new goals and is moving toward new horizons.

What do I mean when I speak of new horizons? I will name a few:

There is Seabury House at Greenwich, Conn., which has become a spiritual center of our Church, a quiet spot where officers and members of the Church from all over the world can meet and make plans. Seabury House belongs to the whole Church and we hope to make it self-supporting as soon as possible so that it need no longer be dependent on grants from the General Convention.

Then there is the Episcopal Church Foundation, which for the first time provides our Church with a central lay-

men's organization to disburse the gifts and bequests it receives.

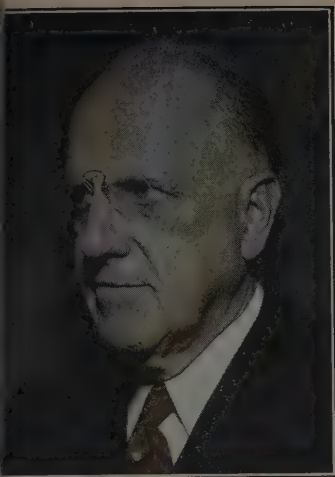
It is a long range project. It may be a while before the full force of its power for good to the whole Church is felt. But our sights are set high. Our ideas are ambitious. They will ultimately be realized. Then we will have a really tremendous reservoir of Church capital (capital as distinguished from our current operations) accumulated without interfering with parishes or dioceses. The income and/or principal will be dedicated to the enlargement or extension of the Church's work—distinct from normal current operating requirements.

Another of these new horizons is Seabury Press by which we have regained complete control of the large and varied publishing enterprises of our Church. In due course it should produce considerable net income for the work of the Church.

There is one new horizon which seems to me is one of our most inspiring achievements of the past three years. It was not voted by the General Convention nor will you find it provided for in the budget. Because of our President Bishop's vision, the Chinese fund [until it can be safely used in China] is at work providing new church facilities in the domestic field [see page 8].

Before leaving this fascinating subject of new horizons I want to mention just one more, the new bookstore which was opened in the first floor of the Mission House under the aegis of the Seabury Press. The shop was set up only after much research had been done to determine the best possible layout, display, and other aspects of a successful bookstore. It was formally opened on July 21st and has already been the subject of much favorable comment. The National Council spent \$10,000 to create the store and we hope and believe that it will materially stimulate the sale of our Church literature as well as serve as a model for other bookstores of our Church throughout the nation.

These things I have just mentioned were done on the initiative of Bishop Sherrill, of course, with the approval of the National Council. In some cases Bishop Sherrill himself went out and obtained the money to bring them to life. We who have seen his activities in behalf of our own Church can understand easily why he was chosen as the first president of the National Council of Churches.



MR. ADDINSELL
No retrenchment.

st in the United States of America!
ow I want to report briefly on the
mplishments—and some of the short-
ings—of the program which was di-
ed by the General Convention in San
ncisco in 1949, just three years ago.
The 1949 Convention approved a
get for the world work of the Church
\$5,634,000 during each of the fol-
ing three years. That budget had
carefully thought out. It provided
for, essential and much-needed proj-
and there was no fat on it.

We fell short of providing the means
arry out that budget. The maximum
unt available for our program in
of the three years was \$5,190,000
ch was received last year. During the
vious two years our income was even
than that amount. This was the
al from all sources, including dona-
s from dioceses, gifts from Women's
iliaries, and interest on our invest-
nts. It takes only a limited amount
arithmetic to show that we fell short
an average of almost half a million
ars during each of the past three
rs.

Why did we fall short? I can't tell
why quotas weren't reached, but I
say that a discouraging number of
ms were not. Many dioceses did meet
ir mathematical quotas or overpaid
m by varying amounts. But a very
ge number fell far short.

When you fall half-a-million dollars
rt of the amount you need each year
carry out the instruction given to you,
othing has to give. The National
uncil is not permitted to work on
dit. If the funds are not in sight,
ne phases of the program have to be
en up or curtailed.

In our overseas work it has been nec-
ary in almost all cases to follow a
icy of hold-the-line. Tremendous pos-
ilities for additional fruitful work
ened in every direction but they had to

be allowed — regretfully — to pass by.

The same was true here at home. The
work of the Church was especially need-
ed in areas where there had been big in-
creases in population and on college cam-
puses. Many of these opportunities had
to be ignored.

The last budget provided for the full
staffing of the new Department of Chris-
tian Education. Today two divisions of
the Department exist only on paper and
the work they were meant to do is still
waiting to be done. There were no funds
to staff those two divisions and bring
them to life.

We fell short in our program of World
Relief. At the last General Convention
you instructed the National Council to
carry out a world relief program costing
\$500,000 a year. We were unable to
carry out those instructions completely
because the program had to be cut down
to \$450,000.

And finally, we were forced to show
our shortcomings to those outside our
own Communion. We have agreed to
pay a certain share to the operating
expenses of the National Council of
Churches but we have been able to con-
tribute only a part of the share we agreed
upon.

We would have fallen even further
from our goal on some of these items
except for one thing. It has been impos-
sible to use the money allocated for work
in China and so those funds were used
to take up some of the slack in other
areas.

We have, however, a list of accom-
plishments to be proud of, and I want to
summarize briefly some of the things
made possible by the budget approved in
San Francisco — or rather, by the por-
tion of that amount which we actually
received.

We have supplied American personnel
to aid the Church in Japan. All of you
know of the appointment of Francis
Sayre as Bishop Sherrill's personal rep-
resentative to the Holy Catholic Church
in Japan. This appointment is a strategic
one which will strengthen relations be-
tween our Church and the Church in
Japan, and will also greatly strengthen
our entire position in the Far East where
the influence of the Church is desperately
needed.

We have also supplied help to the Jap-
anese Church in another way, by pro-
viding some small subsidies for the na-
tive clergy there. This has enabled them
to spend their full time in evangelical
work instead of having to spend six days
earning their daily bread and then trying
on Sunday to summon up the energy to
do all that needed to be done in their
parishes.

We have gone into a completely new
mission field, Okinawa. This instruction
of the last General Convention has been
faithfully carried out. We have made
only a beginning in this important area

but it is a strong beginning and we now
have a vital, living Church in Okinawa
with dedicated missionary personnel.

In the Department of Christian Edu-
cation the mandate of the 1949 Conven-
tion has been fully carried out with the
exception I mentioned earlier: two di-
visions could not be staffed because of in-
sufficient funds.

Another accomplishment is the envi-
able record of the Church in social rela-
tions. This is especially true of the
health and welfare services which have
more than justified every penny they
have cost.

The National Council is asking the
1952 General Convention to approve an
annual budget of \$5,805,000. As you re-
member, the annual budget for the past
three years was \$5,634,000. Hence, the
budget being requested of this Conven-
tion is \$171,000 greater. Actually, how-
ever, this provides for no increase in ex-
penditures. This may seem like double-
talk, but the explanation is very simple.
During the past triennium the Armed
Forces Division received only a very
small appropriation because it was able
to operate on a special fund left over
from the last war. Now that fund is ex-
hausted and the Division must request
more money if it is to supply a special
ministry to the men and women of the
armed forces. I don't think that there is
any among us who believes that this
work should be allowed to lapse.

With this one exception, the budget
is almost exactly the same as the one
you approved three years back. There
are small adjustments here and there
but, item for item and dollar for dollar,
you will find it little different from the
one approved in San Francisco.

OBJECTION MET

Some of you may be ready to object
that a budget of the same size as the
last one is actually a retrenchment. You
will point out, and correctly so, that the
cost of living has gone up and the same
number of dollars will accomplish less
today. Furthermore nobody wants a
static organization — you go forward or
else you are going backwards. However,
you must remember that the annual
budget of \$5,634,000 which you ap-
proved three years ago turned out to be
just a figure on paper. The National
Council never had that much to spend;
in fact, it fell short by an average of
almost half-a-million dollars each year,
or a total of almost \$1,500,000 for the
three years.

Thus, the budget being requested is
actually greater each year than the
amount actually spent in 1950, '51, and
'52. That increase will cover the amount
needed by the Armed Forces Division.
It should also take care of the increase
in costs, enabling us to accomplish the
same things achieved in the triennium
just ending.

RELIGIOUS ORDERS

Reception and Renewal

A new religious order came into existence in the United States on August 27th, when Bishop Donegan of New York, at a service in Ansgarius' Chapel¹ of the Cathedral of St. John the Divine, received the life vows of two Sisters and renewed the life vows of two others, already professed.²

The new order will bear the name of the Community of the Holy Spirit. The official visitor will be Bishop Donegan, and the warden the Rev. Canon Edward N. West, of the Cathedral. The chaplain will be the Rev. Leslie J. A. Lang. The Mother House is at 621 West 113th Street, New York 25, the headquarters also of St. Hilda's School, a coeducational day-school conducted by the sisters.

Sister Ruth, who now becomes the Reverend Mother³ of the Community, was professed several years ago in Canada, into the Sisterhood of St. John, Toronto. Sister Edith Margaret also was a professed member of that community. These two Sisters came to New York in 1950 and established St. Hilda's School. Sister Catherine, one of the new Sisters, is an English woman. She was a caravan missionary in Western Canada when she entered the novitiate of the Canadian order in 1950. Sister Elsie, the other new member, also became a novice in 1950. She served in the Navy during World War II.

The Community of St. John the Divine gave public consent to the transference of their two sisters, through the Rev. Granville M. Williams, SSJE, Superior of the Cowley Fathers, Cambridge, Mass. Fr. Williams is warden of the Canadian order.

After the professions of the sisters, Bishop Donegan installed Sister Ruth as Reverend Mother of the new Community.

FAITH AND ORDER

Not So Old

By CLIFFORD P. MOREHOUSE

The Third World Conference on Faith and Order, held at Lund, Sweden, August 15th to 28th, adjourned after adopting a six-chapter report, making changes in its constitution to bring it into harmony with the World Council of Churches, and electing a Faith and Order Commission to carry on its work.

One of the last acts of the conference was to adopt, as the theme for the section that it will sponsor in the meeting of the General Assembly scheduled to be held in Evanston, Ill., in the summer of 1954, "Our oneness in Christ and our disunity as Churches." This will be one of the six subjects in the program at Evanston.

Elected to the new Faith and Order Commission were some 85 members, including about 25 Americans and Cana-



Paul Parker Photo

A NEW RELIGIOUS ORDER
Sisters Ruth and Edith Margaret.*

dians. The Episcopal Church will be represented on this commission by Bishop Dun of Washington and Clifford P. Morehouse of New York. The Rev. Floyd W. Tomkins also continues as American secretary of the commission.

The Rev. Oliver Tomkins will retire at the end of the year as the staff secretary of the commission, in order to accept a post as principal of the Theological College of Lincoln, England. He was, however, elected as chairman of the working committee, which will serve both as the executive and as the study group of the commission. The Rev. J. Robert Nelson, an American Methodist, will succeed him as secretary. The Rev. Dr. Leonard Hodgson is also retiring at the end of the year as theological secretary. Archbishop Brilioth of Uppsala will continue as chairman of the commission.

Two reports were received toward the close of the conference, but no action was taken on them. One was from the

*With Bishop Donegan.

Youth Group, which had met simultaneously, and one was from the representatives of the so-called "Younger Churches" of Asia.

The representatives of the Younger Churches, including Bishop DeMel of the Anglican diocese of Kurunagala, Ceylon, spoke of unity movements accomplished and in progress in the Orient and pleaded with Western Churches to take similar steps. "In this matter," said these delegates, "the parent Church must resist the temptation to measure everything by their own standards. We would plead with you to use your influence to encourage similar schemes of Union amongst yourselves and your kindred overseas so that the inevitable crop of anomalies in the way to unity would be reduced. . . . We can testify with gladness that we have seen the vision of a Church in which the episcopal, presbyteral, and congregational elements have each their structural place in the life of a united Church, and we humbly seek to bear this testimony before you and share our vision with you if you desire it."

The Youth Group expressed agreement with the representatives of the Younger Churches, and some impatience with the older delegates; "We . . . have not always been able to see how the theological discussion has been related to the situation of the people living outside the walls of this university," they said. Nevertheless, in acknowledging their report, Archbishop Brilioth observed that it was "less rebellious" than other similar reports, and added: "Perhaps we are a bit so old and out of date as some would think us to be."

The conference provided a wealth of opportunities to observe the Eucharistic traditions of widely varying communities, from the Eastern Orthodox to the Free Churches. The great service of High Mass according to the Swedish Rite, though in no sense an official service of the Conference, was attended by almost all the delegates on the first Sunday, though not all were conscientiously able to accept the general invitation to communicate.

The Anglicans had a daily celebration in which the rites of each of the national Churches and provinces of our communion were celebrated by bishops or priests of those areas. The Old Catholics had celebrations according to their rite, which Anglicans participated in, according to recognized inter-communion.

The Eastern Orthodox had an impressive celebration of their Divine Liturgy.

TUNING IN: ¶St. Ansgarius (or Anskar) was born in France, entered the Benedictine community, and did missionary work in Denmark, Sweden, and North Germany, becoming the first Archbishop of Hamburg. He died in Bremen in 865 A.D. ¶Pro-

fession is the act by which one enters a religious order and assumes the vows of chastity, poverty, and obedience. ¶The head of a religious community for women is commonly known as the Reverend Mother, Mother So-and-So, or "Mother."

PREAMBLE

Unanimously adopted by the World Conference on Faith and Order, Lausanne, Switzerland, August 20, 1927.

We, representatives of many Christian Communion throughout the world, united in the common confession of faith in Jesus Christ the Son of God, our Lord and Saviour, believing that the Spirit of God is with us, are assembled to consider the things wherein we agree and the things wherein we differ. We now receive the following series of reports as containing subject matter for the consideration of our respective Churches in their common search for unity.

This is a Conference summoned to consider matters of Faith and Order. It is emphatically *not* attempting to define the conditions of future reunion. Its object is to register the apparent level of fundamental agreements within the Conference and the grave points of disagreements remaining; also to suggest certain lines of thought which may in the future tend to a fuller measure of agreement. . . .

Though we recognize the reports to be neither exhaustive nor in all details

satisfactory to every member of the Conference, we submit them to the Churches for that deliberate consideration which could not be given in the brief period of our sessions. We thank God and rejoice over agreements reached; upon our agreements we build. Where the reports record differences, we call upon the Christian world to an earnest consideration of the conflicting opinions now held, and a strenuous endeavor to reach the truth as it is in God's mind. . . .

I. THE CALL TO UNITY

Unanimously adopted by the full Conference, August 20, 1927.

God wills unity. Our presence in this Conference bears testimony to our desire to bend our wills to His. However we may justify the beginnings of disunion, we lament its continuance and henceforth must labor, in penitence and faith, to build up our broken walls. . . .

More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the Church because

of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the Churches represented in this Conference cannot allow our spiritual children to outpace us. We with them must gird ourselves to the task, the early beginnings of which God has so

richly blessed, and labor side by side until our common goal is reached.

Some of us, pioneers in this undertaking, have grown old in our search for unity. It is to youth we look to lift the torch on high. We men have carried it too much alone through many years. The women should henceforth be accorded their share of responsibility. And so the whole Church will be enabled to do that which no section can hope to perform. . . .

A WORD TO THE CHURCHES

Chapter 1, Conference Report, Third World Conference on Faith and Order, Lund, 1952

(1) We have been sent to Lund by our Churches to study together what measure of unity in matters of faith, church order, and worship exists among our Churches and how we may move towards the fuller unity God wills for us.

We give thanks to the Lord of the Church for what He has wrought among us in and through our fellowship of conversation and prayer, and for evidences that in several parts of the world Churches are drawing closer together.

(1) We have made many discoveries about one another's Churches, and our perplexity in the face of unresolved differences has been surpassed by our gratitude for the manifold grace of God which we see at work in the life of the Churches all over the world.

(2) We have seen clearly that we can make no real advance towards unity if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied. But once again it has been proved true that as we seek to draw closer to Christ we come closer to one another.

We need, therefore, to penetrate behind our divisions to a deeper and richer understanding of the mystery

of the God-given union of Christ with His Church. We need increasingly to realize that the separate histories of our Churches find their full meaning only if seen in the perspective of God's dealings with His *whole* people.

(3) We have now reached a crucial point in our ecumenical discussions. As we have come to know one another better, our eyes have been opened to the depth and pain of our separations and also to our fundamental unity. The measure of unity which it has been given to the Churches to experience together must now find clearer manifestation.

A faith in the one Church of Christ which is not implemented by *acts* of obedience is dead. There are truths about the nature of God and His Church which will remain forever closed to us unless we act together in obedience to the unity which is already ours. We would, therefore, earnestly request our Churches to consider whether they are doing all they ought to do to manifest the oneness of the people of God.

Should not our Churches ask themselves whether they are showing sufficient eagerness to enter into conversation with other Churches, and whether they should not act together in all

matters except those in which deep differences of conviction compel them to act separately? Should they not acknowledge the fact that they often allow themselves to be separated from each other by secular forces and influences, instead of witnessing together to the sole Lordship of Christ who gathers His people out of all nations, races, and tongues?

(4) Obedience to God demands also that the churches seek unity in their mission to the world. We share the failure to convey the Christian message to the mass of mankind. But it is precisely to these masses that we have the obligation to preach the one Gospel, and to manifest the oneness of the Church.

(5) The word penitence has been often on our lips here at Lund. Penitence involves willingness to endure judgment—the judgment of the Lord to whom has been given the power to sift mankind and to gather into one the scattered children of God. We await His final triumph at the end of history. But, in God's mercy, tokens of judgment which are also calls to a new and active obedience come to us in our day also, here and now. Surely we cannot any longer remain blind to the signs of our times and deaf to His Word.

urgy,¹ on the second Sunday, and the German Lutherans and Free Churches had observances of the Lord's Supper according to their traditions.

But a marked feeling of discontent, evident at the conference, that Christians are as yet unable to gather together for Communion at the Table of the Lord was voiced early in the discussions when the proposal was made (by an American Protestant delegate) that all the Churches represented in the membership of the World Council of Churches should immediately proceed to intercommunion with one another.

This was of course a position that neither the Orthodox nor the Old Catholics and Anglicans could support, and that was as strongly opposed by the German Lutherans and others, who pointed out that such an attempted shortcut would merely gloss over our differences and not heal them.

Nowhere was this impatience more apparent than in the Youth Group, where it was expressed strongly in a press conference by the Rev. Joseph Mangalam, of the United Church of North India in Pakistan. Speaking as a representative of one of the "younger Churches" as well as of the youth group, he called for more vigorous action and less of moving in well-worn theological ruts. He was, however, reminded by Professor Alexander Schmemmann, of St. Vladimir's² Orthodox Seminary in New York, chairman of the Youth Group, that methods which ignored real differences could not lead to a truly united Christian Church.

In his farewell statement to the conference, Archbishop Brilioth said that it was not for delegates to judge the quality of their labors. Some very hard work had been done. The change in the constitution, making faith and order an integral part of the World Council of Churches, marks the beginning of a new epoch. Our frank and open discussions, he said, have been marked by genuine friendliness, and "we have been meeting during these days in the One Church, despite our divisions." He noted that delegates were not committed to every word in the report, but do stand committed "to press upon our Churches a thorough study of its recommendations." He concluded: "Let us give thanks to God for that which He has given us."

The conference was closed with a service in Lund Cathedral modeled after the Methodist covenant service. It began with a prophetic address by Dr. Douglas Horton, and the prayers and responses were led by the Rev. Oliver Tomkins. It was concluded with the parting benediction by Archbishop Brilioth.

TUNING IN: ¹In Eastern Orthodox usage the term Liturgy is restricted to the service of the Holy Eucharist. In other traditions it carries this specific meaning, but is used also in a wider sense to cover forms of public worship in general. Thus the

INTERCHURCH

Welfare of Other Nations

Holding that every nation is accountable to God and shares some responsibility for the welfare of other nations, the National Council of the Churches has urged full support of the United Nations, the Universal Declaration of Human Rights, and a program of economic aid and technical assistance to underdeveloped areas of the world.

These positive principles, based on the Christian belief in the "essential unity of mankind under a God who cares for every person," were contained in the NCC annual World Order Day message.

The NCC release that reported the



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EPISCOPAL CHURCH DELEGATION TO LUND*
Present at the beginning of a new epoch.

message said it was to be read in Protestant, Eastern Orthodox, and Anglican Churches on Sunday, October 19th. (NCC releases have customarily referred to member Churches as "Orthodox and Protestant.")

ARMED FORCES

ROA Elects Priest

At the annual meeting of the National Convention of the Reserve Officers Association of the U. S. meeting in San Antonio, Texas, recently, the Rev. Michael J. Kippenbrock, rector of St. Thaddeus' Church, Aiken, S. C., was elected national chaplain. The ROA is composed of reserve officers of the Army, Navy, Air Corps, Marines, and Coast Guards. The immediate past national chaplain of the ROA was also a priest of the Episcopal Church, the Rev. Chester G. Minton, now on active duty as a chaplain major of the air force.

"Ratification" of the Book of Common Prayer (p. iv) declare this "to be the Liturgy of this Church." ¹St. Vladimir, first Russian ruler to become a Christian, was born 956, converted in 988, and died in 1015. His feast day is July 15th.

CHURCH FURNISHING

Skipped in Dusting

Patriotism gets dusted off in presidential election years and on every national holiday. What too many people forget, points out the Rev. Eric O. Robathan, rector of the Church of the Redeemer, Pendleton, Ore., is that national holidays are also, in a sense, church days.

A reminder, he thought, would be a flag pole and an American flag to wave from it outside his church. All over Pendleton buildings regularly displayed flags, but none of the town's dozen-odd churches were among them.

Fr. Robathan's parishioners liked his idea. One of them donated a metal flag

pole. Another offered to pay for having it installed. A third gave the national flag, and a fourth, the Church flag.

Flags and pole were dedicated. And now the American flag is displayed outside the Church of the Redeemer on each national holiday, while the Church flag is raised on Sunday, the Church's week-day holiday.

Fr. Robathan wonders how many (or how few) Episcopal churches have, and use, flags and flag poles.

TELEVISION

Christ Church, Rye

The National Broadcasting Company has designated Sunday, September 21st, as the day for televising the service in Christ's Church, Rye, N. Y.

*From left: Clifford Morehouse, Bishop Bayly of Olympia; Bishop Dun of Washington; the Rev. Powell M. Dawley; the Rev. T. O. Wede.

Lund 1952: An Evaluation

By Clifford P. Morehouse

GLAND

Serving Medieval Churches

By the Rev. C. B. MORTLOCK

the Church Assembly of the Church of England, which was sitting not long ago, important decisions were made for the preservation of ancient parish churches of which there are no fewer than 8300 in England built before 1537. At the recommendation of a Commission appointed by the Assembly last year it has decided to set up a Trust for the preservation of Historic Churches, with regional trusts attached to it, to spend \$11,200,000 over a period of ten years. A further decision of utmost importance was that in the future all churches should be inspected at least once in every five years by a qualified architect. Funds from the trust fund for the repairs of churches will be made only to churches which have their repairs carried out under the supervision of an architect and in the care of churches.

Cambridge to Masasi

The Archbishop of Canterbury has appointed the Rev. Wilfrid Lewis Mark to the bishopric of Masasi (a diocese in Africa holding mission from the Archbishop of Canterbury), according to the London *Church Times* of August 15th. The bishop elect, a classical scholar of Trinity College, Cambridge, has had no experience in the diocese of Zanzibar. Since last year he has been warden of the theological college at Kalole.

YUGOSLAVIA

"Withdrawal" of Sacraments

Yugoslavs have hit on a new method of saving both their religious traditions and their jobs. They have their children baptized and then put ads in Communist newspapers announcing the "withdrawal of the baptism." Couples married in churches have placed similar ads announcing that they have "withdrawn" from religious ceremony. The Yugoslavs know that the Church sacraments cannot be withdrawn, but they are dependent on the Communist regime for a living. Through "public" repudiation of the sacraments they hope to save themselves from the wrath of Communist officials, while at the same time secretly keeping their families in faith. But the Yugoslav Communist press has caught on to the significance of the ads. It warned that the Party will not tolerate such "withdrawals." [RNS]



WORLD CONFERENCE SCENE
*Faith and Order Officers.**

LUND 1952 has now passed into ecumenical history, in succession to Lausanne 1927 and Edinburgh 1937. To what extent it may be considered an apostolic succession, however, is a matter for interpretation.

Some feel that Lund marks an advance from Edinburgh, others that it has failed to achieve the same degree of unity that was expressed so vividly in the common recitation of the Affirmation of Unity at the close of the Edinburgh Conference. Certainly there was nothing in the closing service at the Cathedral in Lund that approached in vigor and inspiration the bold declaration of that historic document.

That the Third World Conference on Faith and Order, held in a lovely Swedish university town August 15-28, 1952, was a notable occasion of Christian fellowship reaching across denominational lines, for those who attended it, there is no question. But when one considers what its effect will be on the life of the Church as a whole, its significance is more difficult to assess.

One of the official statements said that its influence might not be fully felt for five or ten years; and an Orthodox spokesman predicted that it would be one or two hundred years before Orthodoxy and Protestantism learned to know one another well enough to come together in the unity that was shattered nearly a thousand years ago by the split between the Eastern and Western Churches, and that was further fragmented as a result of the Reformation in the West.

But all things are possible to Him in whose eyes a thousand years are but as

a watch in the night, and the Holy Spirit may yet use the Ecumenical Movement as a means to the end of Christian unity. Many feel, however, that if and when that unity comes it will be under stress of some great world cataclysm, perhaps of an apocalyptic nature, and not as the result of a series of lineal amendments in a many-paragraphed document hammered out by theologians of diverse backgrounds, seeking agreement not so much in facts as in a common phraseology that may be variously interpreted.

This is not to say that documents such as the report finally adopted at Lund, with its six chapters dealing with the nature of the Church, ways of worship, and intercommunion, have no value. Indeed such documents are essential as study material for the various Communions, and the very fact that such a mixed assemblage of Christians could agree on such a document is tremendously significant.

This would not have been possible two generations ago. And—we must observe with sadness—if the world continues to drift apart it may not be possible two generations hence. We should, therefore, make the most of it now.

ACCENT ON ESCHATOLOGY

The Lund Conference met in a very different atmosphere from that of Edinburgh. In 1937 there had been a gradual growing together in mutual understanding, from Lausanne, when the representatives of the Churches pin-

(Continued on page 24)

*Left to right: Dr. Horton, Vice Pres.; Bishop Brioth, Pres.; Fr. Tomkins, Secy.

The Church That Found Herself

WHAT is the Church looking for from General Convention? We are thinking again of Dean Warnecke's stirring letter in our issue of July 27th, which we quoted last week, and we are moved to quote more of it now:

"Let us pray that General Convention will go beyond routine responsibilities and speak in judgment and in hope to our society. Let the trumpets sound with no uncertain note at Boston! Let the Convention call the Church to increased devotion to its mission. To do this effectively, we need not simply pious platitudes and preachments, but profound planning that will stimulate the Church. We need another 'Nation Wide Campaign'; another 'Bishops' Crusade'; another 'Forward Movement.' We need all of these, and yet none of these. We need a new strategy keyed to the present; conceived in Christian concern, that will stir the Episcopal Church to the evangelization of America and of the world."

This Church in recent years has had certain remarkable points of similarity with that strange man in the land of the Gadarenes who "ware no clothes, neither abode in any house, but in the tombs"; who, when he saw Jesus, cried out, "What have I to do with thee, Jesus, thou Son of God most High? I beseech thee, torment me not." Perhaps its eccentricities have not been as picturesque as those of the man inhabited by the legion of devils, but groups within the Church have certainly torn at each other and themselves; the Church has started with irrational optimism on high projects in which it has lost interest long before their completion; and even in the realm of ecclesiastical clothing, parishes up and down the land have suffered from controversies over vestments and ceremonial fought out with violent emotion.

Has God spoken the word to drive the devils out of us? Has the integrity of the Church been restored? Has the Church found herself? It is this question to which General Convention must provide the answer. We pray that the Convention will disclose the Church, "sitting at the feet of Jesus, clothed and in her right mind."

A large part of this issue is given over to a presentation by the National Council of the program of the Church as it has been functioning during the past three years and as the Council projects it for 1953, 1954, and 1955. This program is not in itself spectacular. Indeed, in view of the inflation that has been going on during the past three years, it probably represents somewhat less total work and less commitment of the donors to the work than the program

adopted three years ago. But perhaps this is not the time for General Convention to propose a "great advance. The last effort failed by half a million dollars. Perhaps the need of today is for sobriety and sanity in planning for the Church's program and budget; and the new strategy of which Dean Warnecke speaks, the new dedication to the Church's mission should be at once broader and more personal.

Bishop Sherrill, in his opening sermon to the Convention, deals with the root problem of the Episcopal Church today with a sure, but kindly touch. Stressing the importance of having Church laws and abiding by them; emphasizing self-discipline not only in act but in the expression of opinion and controversy, he says:

"There are inevitable differences of opinions as we try to gain the whole truth. What I am asking is that these, met, here and elsewhere, in the consciousness that we are bound together by a common life as by hoops of steel, and that we are fellow-laborers together with God, and that therefore in and through discussion of our differences He will make His will known, if we humbly keep in mind our dependence upon Him."

The word of Jesus to the Episcopal Church has been a word of torment to us in recent years because all of us—High Churchmen and Low Churchmen and middle-of-the-roads too—have found in our own corner of Church life all that we care to know of God and His will. All of us have been afraid to make our hearts and minds as large and open as the Church itself, and have sought to use concentration of authority in parish, diocese, and national Church to advance our own peculiar views rather than those of the Church and its living Head.

If this General Convention shows us that God has driven the devils of bickering and mistrust out of the Church, perhaps the great thing that comes out of the 1952 General Convention will only be the word of our Lord:

"Return to thine own house and show how great things God hath done unto thee."

The spirit of joyful testimony to God and His redemptive work among men through His Church—that is all that the Episcopal Church needs to recapture. Plans, programs, budgets, and campaigns that spring out of that spirit will prosper, and other plans and programs are a waste of time. As Bishop Sherrill says:

In the last analysis the ability of the Church to meet these dangers and to rise to its great opportunity . . . upon the quality of the spiritual life within the realm of faith. It is not a matter simply of preaching Gospel. It is even more a matter of living the truth of Gospel. Holiness needs no apologetic."

The Death of Dean Sprouse

THE sudden death of the Very Rev. Claude W. Sprouse, president of the House of Deputies just after his unanimous election for a second term in that office, stunned the entire Convention.

The beloved dean of Grace and Holy Trinity Cathedral, Kansas City, Mo., had just finished making his acceptance speech and had conducted the election of the Rev. C. Rankin Barnes as secretary of the House when he fell to the floor with a heart attack. Doctors rushed forward to help him and Dean Barnes led the House in Prayer.

Mrs. Sprouse and the dean's daughter, Mrs. A. Cochran, who with four grandchildren had been serving the proceedings from the gallery, hurried down to the stage. Bishop Welles of West Missouri came to the platform from the House of Bishops. He knelt by the dean's side and said prayers for the dying. Within 10 minutes Dr. Sprouse was pronounced dead.

This ending — sad, but not tragic, as the dean of this world supported by the prayers of hundreds of his fellow Churchmen — brought to a close a life of dedicated Church service.

Dean Sprouse gave an impression of candor and deliberation in all that he said and did, combined with a truly Christ-like gentleness. Never flustered or angry he had won the respect and love of Churchmen of every school of thought and the House found itself strangely leaderless when he was taken away.

Dean Sprouse's words in his acceptance speech serve to epitomize his outlook:

"There will be earnest debate here on a number of matters, but the one great job of brethren like us meeting together is trying to push this world a little nearer to the Kingdom of Our Lord and Saviour, Jesus Christ. We pray that something we may do here will help to bring peace to this troubled world."

May God "grant him an entrance into the land of light and joy in the fellowship of His Saints."

A Word to the Churches

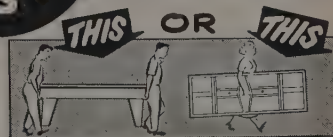
IN THIS ISSUE we not only publish "A Word to the Churches" — the first chapter of the forthcoming report of the World Conference on Faith and Order held at Lund, Sweden, this summer — but the preamble and call to unity which prefaced the report of the first World Conference on Faith and Order held at Lausanne, Switzerland, in 1927. There seems to us to be a remarkable difference in tone and outlook between the two documents.

The difference may in part be due to the difference

in the times. It is a long way from 1927's high water mark of prosperity and democracy to the tense and anxious world of the 1950's. But the difference is not only due to the world situation. Section 3 of the 1952 statement, which seems to urge upon the Churches changes in policy before there is agreement on faith and order, appears to confess frustration and disillusionment with the whole process that was so confidently and boldly outlined in the Lausanne statement of 1927.

The prophets of an earlier era — including, on the Anglican side, Bishops Brent and Manning and the great William Temple — are with us no more. Like the children of Israel in the desert, the conference seems to be murmuring, "Up, make us gods which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." The note of revelation, of given-ness, appears to have been replaced by an effort to construct a synthesized Christianity out of the earrings of our wives and sons and daughters.

"O Lord Jesus Christ, who saidst unto thine Apostles, Peace I leave with you, my peace I give unto you; regard not our sins, but the faith of thy Church; and grant to it that peace and unity which is according to thy will."



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pointed their agreements and differences, to the great service in St. Giles' Cathedral when it was possible to join in an Affirmation of Unity, which many feel, even after Lund, marks the high watermark of the Faith and Order Movement to date.

In 1952, after a second world war and in the midst of the tensions of the East-West political and economic conflict, there is quite another prevailing mood—one that expresses itself differently among those of diverse nationalities, and thus affects their approach even to purely theological problems.

There are, first of all, the delegates from behind the Iron Curtain. These included Professor Josef Hromadka of Prague, probably the most distinguished Protestant theologian of Central Europe, who was able to take a full part in the deliberations, but whose statements both in prepared addresses and in the less formal give and take of section meetings, was significantly interlarded with apocalyptic references.

There were the three Hungarian delegates, seldom seen except as a group, who took little part in the deliberations, though Bishop Albert Bereczky is a veteran of the ecumenical movement. And there were the East German Christians, who seemed pathetically eager to be heard, perhaps because of the half-conscious fear that their voices might be absent from the next interchurch meeting in the West.

The German attitude, both Eastern and Western, was one that reflected itself in an excessive concern with the eschatological; partly, no doubt, because of the Barthian emphasis on a theology of judgment, but also, one suspected, because the situation of a divided Germany itself has led its theologians to think in terms of the other-worldly, as an unconscious effort to escape from the realities of the present.

At the opposite pole were the Americans, whose continuing efforts to get the conference to face the implications of such non-theological factors as nationalism and race, the relations of Church and State, and the Christian attitude toward a growing secularism, culminating in the rival philosophy of dialectical materialism, met with frustration at every turn.

Here, for perhaps the first time in an ecumenical gathering, the American Episcopalians found themselves more at one with their fellow-citizens of more Protestant traditions, than they did with the Europeans, or even with some of our fellow-Anglicans. For there is no doubt that the conference was deliberately set up in such a way as to prevent non-theological factors from coming to the

fore, and the scattered references to them that will be found in the report are the result of insistent pressure from the Western hemisphere, and from the Orient, that could not be entirely denied.

Then there was the impatience of the younger Churches of Asia, whose representatives felt that much of the ground covered was a retelling of campaigns by war-horses who still dwell in the distant past, and who were unaware of the pressing problems of the present on the frontiers of the awakening Orient.

Then there was the influence of the Orthodox, who in this conference played a lesser role than at Lausanne or Edinburgh, but who nevertheless bore their witness. Unfortunately, not only were the Orthodox of Russia and the other Communist countries absent, but the Church of Greece was without direct representation, because of an internal situation in the Greek Orthodox Church. The representative of the Ecumenical Patriarch, Archbishop Athenagoras, was careful to explain that this did not mean any lessening of sympathy with the ecumenical movement on the part of the Orthodox, but at the same time he instructed those Orthodox who were present not to take part in any theological disputes, nor to vote either for or against any part of the report.

Thus, although the sections had the Orthodox position made clear to them by Orthodox delegates from America and Western Europe, the Eastern Orthodox did not play any real part in the shaping of the several chapters of the report, and the result was a less representative document than might otherwise have been the case. To take but one example, the Lund reference to the Communion of Saints lacked the recognition of the living tradition of Orthodoxy which found some expression in the Edinburgh report, and that many hoped might be further developed at this time. Fortunately if there is any point at which the Eastern Orthodox tradition might well enrich the theology of the non-Roman West, it is at this point, which has been so neglected by Protestants, and even by Anglicans, during the past four hundred years.

THREE MAJOR SUBJECTS

Turning to the conference itself, the report, which will soon be published and circulated among the Churches, can best be understood by considering the methods by which it was produced. There were three major subjects: the nature of the Church, ways of worship, and intercommunion. In preparation for Lund, there had been issued a pamphlet on each of these subjects, and a fourth

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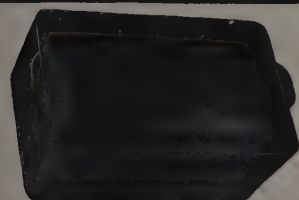
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one on social factors and on cultural factors.

This fourth subject was a late comer, and it was explained by conference officials that it came to the fore too late to be made the subject of special consideration. This seemed a specious explanation to some, who recalled that the subject had been discussed by the Faith and Order Commission in its meeting in Switzerland last year, while there was yet time to give it a special place on the program, comparable to the other three subjects.

Instead, however, it was decided that these so-called non-theological factors (though certainly they have wide theological implications) should be considered in their relation to each of the three major subjects. As usual, what was everybody's business became nobody's business, and the non-theological factors, like the seed that fell upon stony ground, failed to flourish. Indeed, when they did crop up in the sections, they were not infrequently choked out by the tares of sterile controversy, so that only a few of the hardest stalks are to be found in the final report.

The Lund Conference began with two days of plenary sessions, in which there were a great many speeches, in some of which excellent things were said. Then the conference broke up into five sections, three of them dealing with various aspects of the Church, one with Ways of Worship, and one with Intercommunion.

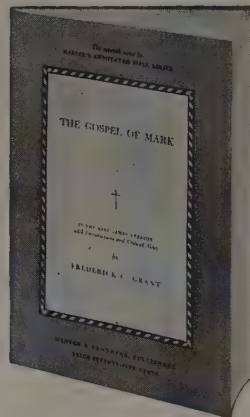
The first section, under the able chairmanship of Dr. Powel M. Dawley of the American Episcopal Church (until overwork and sleeplessness made it necessary for him to turn it over to the secretary, Dr. G. R. Cragg of the United Church of Canada), dealt with Christ and His Church. Its findings are to be found in Chapter II of the report, bearing this title, and also in the final chapter, entitled *Where Do We Stand?* Actually, this section broke into two sub-sections, one of which, with Bishop Dun of Washington as sub-chairman, but with a preponderance of European theologians, made a fresh and challenging study of the whole relationship of Christology and ecclesiology.

Beginning with the simple statement that "because we believe in Jesus Christ we believe also in the Church as the Body of Christ," it developed the implications of this Pauline imagery in terms of the nature and mission of the Church, in pilgrimage from our Lord's first Advent until He shall "come again to meet His Church in order to complete His work of redemption and judgment." Meanwhile the Church is described both as a pilgrim people in an alien world and as "a community of forgiven sinners eagerly expecting and patiently watching for the final con-

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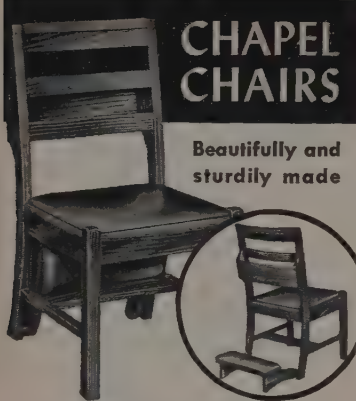
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summation of its redemption." This chapter concludes with the recommendation that in future study the doctrine of the Church be treated in close relation to the doctrine of Christ and to the doctrine of the Holy Spirit.

Sections 2 and 3, under the leadership respectively of Prof. Henri d'Espine of the Swiss Protestant Church Federation and Dr. Douglas Horton of the Congregational Christian Churches in the United States, ultimately combined their reports into Chapter III, entitled Continuity and Unity. This deals with the Church as the "people of God," "a company of the sanctified—forgiven, justified by faith, and born anew in Christ." Here arose the difficult problem of Church order and the ministry, in which it was not found possible to do more than list the differences, with the perhaps questionable statement that "recent Biblical study has, however, led to a considerable growth together on this whole question."

In this report three paragraphs were given to "cultural factors," but they were treated in very gingerly fashion. It was stated that Christianity "makes itself at home in various cultures and takes a coloring from them," but that it "is never to be equated with any culture, for it has a spirit of its own which always transcends social, political, and cultural conditions." Attention was called to the unity found among Christians under persecution (without specifying when or where) as a striking example of the fact that social factors "have sometimes been the occasion of overcoming previously existing divisions." The paragraph in which these considerations emerged most strongly reads:

"We call upon the Churches honestly to face certain present social and cultural conditions which greatly accentuate the need for unity, e.g., the general disorder of human society, new migrations of population, the redrawing of political boundaries, state antagonism and persecution, the assumption by the modern state of responsibility for education and social work, and the achievement of national independence by countries in which the Churches were founded by Western missionary expansion."

A large number of recommendations conclude this chapter, ranging from a plea that "responsible authorities arrange if possible for a coordination of weeks of prayer for unity" to an endorsement of the open pulpit and of interdenominational evangelism. In summary, this chapter says that "the nature of unity towards which we are striving is that of a visible fellowship in which all members, acknowledging Jesus Christ as living Lord and Saviour, shall recognize each other as belonging fully to His Body. . . ."

(To be concluded).

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INA — Construction work on buildings is in evidence in many parts of the missionary district of Indiana.

The largest construction is that of the Grace Church at Hutchinson, where first use of the church was made for the first Sunday in September.

The initial gift for a parish house for Michael's Church, Hays, was given by Miss Gladys Connelly of Cornwell, Pa.

St. John's School of Salina broke ground May 14th on the start of its new roof barracks. The cost of the building will be \$80,000. The St. John's school property will also house a new grade school for Salina. Arrangements have been made with the public school system that at the end of the five-year period, St. John's will have option to receive the building as its own, instead of requiring a second five-year rental for the property. The property is leased for five years, to meet an interim need in the public school system.

A new rectory is on the schedule for St. Cornelius' Church, Dodge City. The Rev. R. W. Treder has been rector of St. Cornelius for 12 years.

NEW JERSEY — At the close of the annual "Blossom Bazaar" sponsored by St. Peter's Church, Perth Amboy, N. J., rector, the Rev. George H. Boyd, Mrs. Boyd were presented with a 1932 DeSoto automobile by Joseph W. McDon, organist-choirmaster, on behalf of the Boyd's many parishioners and friends. St. Peter's, Perth Amboy, is the oldest Episcopal church in New Jersey. Its first service was held in 1685, it was established in 1698, and chartered by King George I in 1718.

WEST MISSOURI — Bishop Welles of West Missouri has appointed a Commission on Strategy and Policy for the diocese consisting of six clergy and 14 lay members, distributed throughout the state. Preliminary discussion is being held by mail.

West Missouri is faced with many small and weak missions and parishes established in the past century but now nearly overwhelmed by the vigorous growth of revivalistic sects as well as the other branches of Protestantism which have taken such firm root in the area. On the other hand, Kansas City and the surrounding territory is one of the fastest growing areas in the U. S.

The need for new work in these rapidly developed areas is acute and, where it has been undertaken, most rewarding. In North Kansas City, the church of the Good Shepherd has become a self-supporting parish in a few

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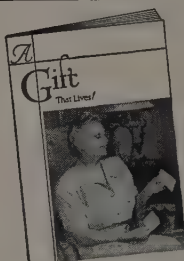
The Missa Marialis recording has been done with a background of the Choral Service Book authorized by General Convention under the direction of Wesley Day, Ch.M., A.A.G.O., choir master at Nashotah House, formerly organist and choir master at Chicago's Church of the Redeemer, and now at St. Mark's Parish, Philadelphia, and a trainee of Everett Titcomb of the Church of St. John the Evangelist in Boston.

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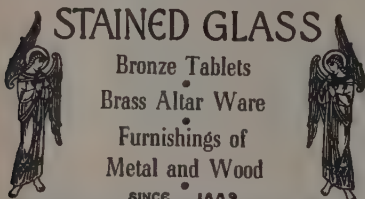
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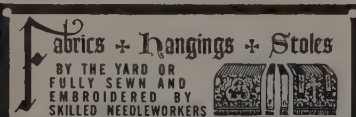
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brief years; and, to the south, what was "All Saints in the Cellar" a year ago, now has a fast growing congregation worshipping in an attractive building on a landscaped lot where a new community is growing around it.

UPPER SOUTH CAROLINA — Astonishing changes have been made in a number of towns in the diocese of Upper South Carolina since construction first began on the huge atomic energy plant in that area. Actually the plant is in the diocese of South Carolina, but its influence reaches out not only through that diocese and Upper South Carolina but into Augusta, in the diocese of Georgia.

Large numbers of workers and families are steadily moving into the towns and rural communities near the plant. By October of this year 45,000 workers are expected to be in the plant area, about 90% of them with their families. As construction of the plant progresses the number of workers will gradually decrease, but they will be replaced by operations staff as facilities and buildings are available both for operating and housing.

When the bulk of construction is completed within the next two to three years the operations staff will consist of 7500 workers and a maintenance crew of 5,000 will be on hand. These, 90% of them with their families, will mean a staggering increase in the permanent population of small towns in the area.

Insofar as the diocese of Upper South Carolina is concerned, the towns most affected are North Augusta, Aiken, Beech Island, Graniteville, and Clearwater.

In each of these towns the Church is seeking to make adjustments to meet new demands and new opportunities. Bishop Gravatt of Upper South Carolina has given many days and much travel to a personal survey of the situation and has helped powerfully in the organization of efforts to serve and build.

St. Thaddeus' Church, Aiken, is receiving many new families, and has added to its parish house facilities.

St. Paul's Church, Graniteville, and St. John's, Clearwater, on the perimeter of the field, have been stimulated, and the Rev. Sidney E. Heath, until recently, priest-in-charge of these congregations, did service in spreading his time and energy to meet the emergency.

The diocese of Upper South Carolina has borrowed from the National Council Loan Fund \$40,000 to assist in the construction of Church buildings at Beech Island and North Augusta. At Beech Island the congregation has been worshipping in an old Presbyterian church with plans to acquire that building or build a new church. The congregation,

All Saints', has about 30 communicants. A woman's auxiliary is organized and active. A Sunday school has been under way.

North Augusta, on the east bank of the Savannah River, was for many years a small suburb of Augusta, Ga. Today is a bustling town which receives the overflow of people and activity from Augusta on the one side and the H-Bomb Plant on the other. Here, it seems, is the Church's best opportunity for new work.

In the fall of 1950 Bishop Gravatt and the nearby clergy met with a special committee of Church people in North Augusta and within a very short time the notion of an organized congregation began to become reality. On Trinity Sunday, 1951, the first services were held for St. Bartholomew's Church, which has now become a parish.

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DEATHS

*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them."*

Arnold G. H. Bode, Priest

The Rev. Arnold George Henry Bode, rector emeritus of Church of the Ascension, Sierra Madre, Calif., and noted composer of Church music, died on August 10th.

Born in Dungog, New South Wales, Australia, in 1866, Mr. Bode was graduated from Sydney University in 1888; then studied at Cuddesdon College, Oxford, England, where he was organist and instructor in Church music. He was ordained to the priesthood in the Church of England, serving in parishes in England, Australia, and Switzerland from 1892 to 1899.

In 1899 he came to the United States as canon of St. John's cathedral, Denver, Colo.; later serving as rector of Trinity Memorial church, Denver, and as dean of St. Matthew's Cathedral, Laramie, Wyo., 1904-1912. He was also professor of music in University of Wyoming, 1909-12.

He came to the diocese of Los Angeles in 1912 as rector of St. Luke's, Long Beach; later serving at St. Michael's, Anaheim; St. James', South Pasadena, and Church of the Ascension, where he was rector from 1931 until his retirement in 1937. He was rural dean of Los Angeles Convocation, 1913-20.

Mr. Bode is survived by his widow, the former Lucy Dyott, three sons, three daughters, and nine grandchildren.

John Cole McKim, Priest

The Rev. John Cole McKim, retired missionary to Japan, died at St. Luke's Hospital, New York, August 26th.

Fr. McKim was born in Osaka, Japan, November 30, 1881, the son of the Rev. John McKim, who later became missionary bishop of North Tokyo, and Ellen Augusta McKim.

He was educated at Kenyon College, Columbia University, and General Theological Seminary, from which he received the degree of Bachelor of Divinity in 1907. Nashotah House awarded him the degree of S.T.D. in 1927. He was ordained deacon and priest in 1907.

The first seven years of Fr. McKim's ministry were spent in the United States. In 1914 he went to Japan, where he remained for nearly twenty years, becoming Archdeacon of Tohoku in 1926. Since his return from Japan, he has lived a private life in Peekskill, N. Y., with his family, devoting himself to study and writing.

Fr. McKim was a deputy to General Convention in 1922, 1925, and 1928. He was a member of many societies, historical and ecclesiastical, and was the

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DEATHS

author of a number of religious works, as well as of articles in the *North American Review*, *Atlantic Monthly*, *American Church Monthly*, etc.

Fr. McKim is survived by his widow, the former Elizabeth Mary Howard, whom he married in 1910, and by one son, four daughters, two grandchildren, one brother, and two sisters.

Burial, with Requiem, was from the Church of St. Mary the Virgin, New York, August 28th.

Margaret Pepper, Deaconess

An active missionary in the Episcopal Church for over 30 years, Deaconess Margaret Pepper, of Lawndale, Calif., died August 27th after an illness of several years.

Deaconess Pepper's first mission field was in the Philippine Islands, where she worked for 13 years with the late Bishop Brent. She went to the Islands in 1916, directly from her training at Deaconess House, Berkeley, Calif.

In 1929 the deaconess returned to the United States to work with the Japanese in the diocese of Olympia. When war was declared, she went with the Japanese to the internment camps in Idaho and continued working among them throughout the conflict.

After the war she was called to the missionary district of Arizona to work among the Navajo Indians. She retired five years ago.

CHANGES

Appointments Accepted

The Rev. Raymond E. MacBlain, formerly rector of Trinity Church, Apalachicola, Fla., is rector of St. Mark's Church, Starke, Fla., chaplain at the state penitentiary at Raiford.

The Rev. Ernest G. Maguire, former rector Grace Church, Greenville, Jersey City, N. J., now curate of St. Luke's Church, Montclair, N. J. Address: 31 S. Fullerton Ave.

Changes of Address

The Rev. George DeH. Franklin, non-parochial priest of the diocese of Quincy, formerly dressed at 101 N. Grandview Ave. in Day Beach, may now be addressed at 608½ N. H. Ave., Daytona Beach, Fla.

The Rev. Francisco Jassnick, formerly dressed at Colonia 37, Rio Uruguay, Santa Catarina, should now be addressed: Estacao Capel Iratuba, Estado de Santa Catarina, Brazil.

The Rev. Curt Kleemann, who has been rector of the Church of Our Saviour, Cangussu, R. will be a special student at the Virginia Theological Seminary this fall.

The Rev. Charles R. Leech has returned to Dover, Del., after a stay of several years abroad during which he served for a portion of the time as retreat master for U. S. Air Force chaplains. Fourteen chaplains—Baptists, Episcopalians, Methodists, and Presbyterians—met in Uxbridge, England, in July for a five-day retreat and conference under the leadership of the Mr. Leech and the Rev. Dr. Robert E. Keig professor at Crozer Seminary, Chester, Pa.

The Rev. Mr. Leech reports that his visit four Anglican churches in and near London revealed good summertime attendance by all groups.

The Rev. Henry P. Roberts, Jr., rector of St. Luke's in the Meadow, Fort Worth, Tex., will be addressed at 2500 Rand St., Fort Worth.

The Ven. Joao T. da Silva, archdeacon of Palmyra, is starting a new work in Curitiba, Brazil, now be addressed at Caixa Postal 1594, Cur. Parana, Brazil, instead of in care of Snr. Palmquist.

Armed Forces

Chaplain (Capt.) Albert H. Frost, formerly dressed at Fort Belvoir, Va., may be addressed Post Chaplain's Office, 101st Airborne Div., Breckinridge, Ky. Chaplain Frost has been assigned as the Episcopal priest at Camp Blanding, and a service of Holy Communion is held each Sunday at 8:30 a.m. in a designated chapel.

Corrections

The Rev. Arthur K. Fenton was listed in issue of August 3d as serving Trinity Church, Jersey Shore, Pa. He is indeed the vicar there, but he has not given up his work as rector of St. Paul's Church, Lock Haven, Pa. His address remains 112 E. Main St., Lock Haven, Pa.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

Save the Children Federation

Previously acknowledged	\$ 752.00
Frances Dougherty	16.00
Mrs. Arthur Wahl	5.00
Mrs. Phil F. Robb	4.00

\$ 777.00

For Korea

Previously acknowledged	\$3,616.61
Trinity Church School, Moundsville, W. Va.	10.00
Anonymous	4.63

\$3,631.24

St. Paul's Church Bakersfield, Calif.

Previously acknowledged	\$ 5.00
C. A. Sauter	5.00
Member St. Michael's Church, Charleston, S. C.	5.00

\$ 15.00

Boarding School for Cathedral Boys Lebombo

Previously acknowledged	\$1,649.21
C. A. Sauter	5.00

\$1,654.21

CLASSIFIED

POSITIONS WANTED (cont'd)

PRIEST, Canadian, desires supply work Oct. in north-eastern parish with accommodation for family. Reply Box 3, Balderson, Ont. Canada.

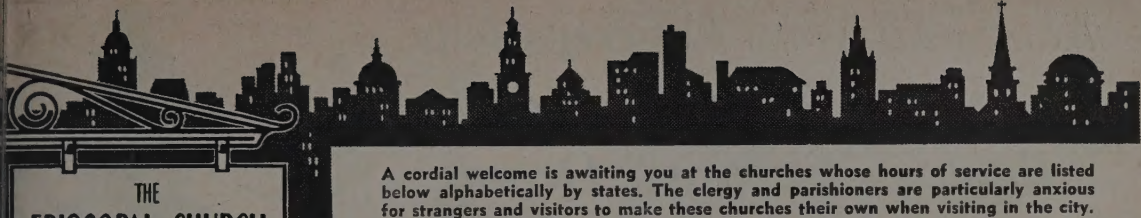
PRIEST—College and Seminary desires church. Salary \$3600 plus house. Reply H-787, The Living Church, Milwaukee 2, Wis.

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CHURCH OF THE ANGELS 4510 Finley Avenue
James Jordan, r; Rev. Neal Dodd, rem
Masses: 8, 9:15, 11. Daily 9, ex Tues &
MP 8:30 & Ev 5:30 Daily.
4:30 & 7:30 & by appt

SAN FRANCISCO, CALIF.

CHURCH OF CHRIST THE KING
Veston H. Gillett, r; 261 Fell St. nr. Gough
Francis Kane McNaul, Jr.
Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
ex Sat; Fri, Sat & HD 9:30; 9 MP, 5:30 Ev;
HH 8; C Sat 4:30 & 7:30 & by appt

ST. FRANCIS' San Fernando Way
Edward M. Pennell, Jr.
9:30 & 11; HC Wed 7:15; HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S Rev. Gordon L. Graser, v
Glennarm Place
Masses 8, 11; Daily Masses 7:30 ex Mon 10;
7; C Sat 5-6
blocks from Cosmopolitan Hotel.

STEAMBOAT SPRINGS, COLO.

ST. AUL'S Rev. Justin Van Lopik, v
S. 40
4th Sun 8:30, other Sun 6:30 & 11; Daily
C Sat 6:30-7:30 & by appt

WASHINGTON, D. C.

ST. AUL'S 2430 K St., N.W.
Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
ex Sat 7; Sat 12; Prayer Book days 7 & 12
C Sat 5-6

CHICAGO, ILL.

ST. BARTHOLOMEW'S Rev. John M. Young, Jr. r
Stewart Avenue
8:30, 9, 11 HC; Others posted

EVANSTON, ILL.

ST. LUKE'S Hinman & Leo Streets
Eu 7:30, 9, 11; Weekdays Eu 7; Also Wed
& Also Fri (Requiem) 7:30; Also Wed & HD
MP 6:45; 1st Fri HH & B 8:15; C Sat 4:30-
7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
J. F. Fenn, D.D., r; Rev. R. W. Seaman, c;
P. E. Leatherbury, c
7:30, 9:30, 11 & daily

—Light face type denotes AM, black face
denotes PM; add, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Ch, Choral; Ch S, Church School; c, curate; d,
deacon; EP, Evening Prayer; Eu, Eucharist; Ev,
Evening; ex, except; HC, Holy Communion;
H, Holy Days; HH, Holy Hour; Instr, Instruc-
tion; Int, Intercessions; Lit, Litany; Mat,
Matins; MP, Morning Prayer; r, rector; Ser,
Sermon; Sol, Solemn; Sta, Stations; V, Vespers;
Wor, YPF, Young People's Fellowship.

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by states. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7:30, 10:30; Daily: as anno

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D.
Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Rev. Thomas R. Gibson, r
3105 Main at Highgate
HC Masses 8 & 10; Daily 7, Thurs 10; C Sat,
7:30-8:30 & by appt

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 MP & HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 8 (and 9 HD ex Wed & 10 Wed),
HC; 7:45 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr., r
Park Avenue & 51st Street
8 & 9:30 HC, 11 Morning Service & Ser; Weekday
HC Tues 10:30; Wed & Saints' Days 8; Thurs
12:10; Organ Recitals Fri 12:10. Church open
daily for prayer.

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

ST. IGNATIUS' 87th St. & West End Ave.,
one block West of Broadway
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

CHAPEL OF THE INTERCESSION

Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th Street
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Masses: Sun 8 & 10; Daily 7:30 ex Mon & Sat 10

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 & 9 HC, 11 MP, 11 & 3 S HC; daily,
8:30 HC; HD 12:10 HC

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

TRINITY Rev. Bernard C. Newman, v
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

POUGHKEEPSIE, N. Y.

CHRIST CHURCH
Rev. Robert Terwilliger, Ph.D., r; Rev. Charles
Pickett, c
Sun 8 HC; 9:15, MP & Ser 1 & 3, HC & Ser 2 & 4;
11, HC & Ser 1 & 3, MP & Ser 2 & 4. Daily, 9 MP.
Wed & Fri 8, HC. HD, 8 & 10 HC

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery;
Daily 8, 7 ex Mon & Thurs 10; HD 7 & 10; Daily:
MP 8:45, EP 5:30; C Sat 8-9, by appt

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS, 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun HC 8 & 10:45; Mat 10:30; HC weekdays 7
ex Mon 10; C Sat 7-8

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D., Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP 15 HC; Fri 12 HC; Evening,
Weekday, Special services as announced.

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Rev. Emmett P. Paige, r; Rev. Paul C. Kintzing, Jr.
Sun: H Eu 8 & 9, Mat 10:30, Cho Eu & Ser 11,
Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed &
Fri 7, Thurs & HD 9:30, EP 5:30, C Sat 12 to 1 &
4 to 5

PITTSBURGH, PA.

ST. MARY'S MEMORIAL Rev. R. H. Thomas, v
362 McKee Place, Oakland
Masses: Sun with Ser 9:30; Wed 9:30; HD 7;
Int & B Fri 8; C Sat 8 & by appt

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. MacColl, III, r; Rev. Peter Chase, c
Sun HC 8, Family Service 9:15, MP 11; HC Tues,
Fri & HD 7:15, Wed & HD 11

SAN ANTONIO, TEXAS

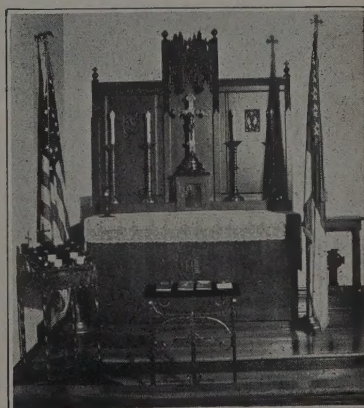
ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r
Sun 8, 11 HC; Weekdays 7:15 daily, ex Wed
9:30 HC; C Sat 7:30-8

LONDON, ENGLAND

ANNUNCIATION Bryanston St., Marble Arch, W.1
Sun Mass 8 (Daily as anno; HD High 12:15),
11 (Sol & Ser) Ev (Sol) & B 6:30. C Fri 12,
Sat 12 & 7



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